

# Zion's Herald.

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## Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

Electrician Westinghouse at Pittsburg the other day told President Roberts and other officials of the Pennsylvania Railroad Company that they could reduce the 5,000,000 tons of coal now consumed annually on their lines east of Pittsburg (twenty loaded trains daily and return) to only 600,000 tons if they would equip their road electrically with power stations at intervals of a dozen miles, employing gas engines; and assured them that the saving thus effected (over \$5,000,000 yearly) would speedily justify the expenditure necessary to provide the new appliances. The Pennsylvania officials are considering the matter.

Twenty million gallons of alcoholic drinks "of the most pernicious and destroying character," says the New York Tribune, has been exported to the western coast of Africa by Christian nations — the United States, the British West Indies, Brazil, Germany, and Holland, principally — notwithstanding the fact that these nations in 1892 agreed together to protect the natives of Africa and promote peace and civilization among them. As rum is the destroyer both of peace and of civilization, and as the blacks show a singular avidity for it, "selling their wives and children to obtain it," the Tribune urges the necessity of another international convention to stop or restrict the exportation of these deadly intoxicants.

The recently settled Territory of Oklahoma enjoys wonderful prosperity. Its Governor reports a population of about 275,000, "distinctively American, thrifty, industrious and law-abiding." The desperado element has been weeded out. The taxable property of the Territory increased last year about \$20,000,000. The school system is on a sound basis and 77,770 scholars are in attendance. The University, Normal School and the Agricultural and Mechanical College are flourishing. Agriculture is the principal occupation. Wheat, cotton and fruit have yielded abundantly. Stock-raising is becoming lucrative. With such a splendid record, Oklahoma will speedily justify her claim for admission to Statehood.

Some popular illusions concerning dogs afflicted with rabies have been dissipated by a recent tract prepared by Dr. J. B. Morton, and published by the S. P. C. A. in Elizabeth, N. J. The dog that is commonly supposed to be mad is simply epileptic. A mad dog never barks, never froths at the mouth, never runs around in an excited, erratic manner; these are symptoms of epilepsy, never of rabies. A rabid dog is silent, not even blows will elicit an outcry from him; he has no dread of water; his movements are dull, his aspect disconsolate. Rabies is a very rare disease, and may occur in any season of the year — it is as likely to occur in winter as in summer. Knowledge of these facts — and they seem to be well attested — will relieve much apprehension.

Judging from the vital statistics, presented in the Report of the Board of Health of New York City, of the treatment of diphtheria by anti-toxine during the first nine months of the present year as compared with those of the first three-quarters of the four preceding years, nearly four thousand victims of

that terrible disease during those years might have survived its attack had this remedy been known and practiced. The reduction in the average death-rate, according to these statistics, has been 43.94 per cent. Medical experts in Germany believe that with the general use of anti-toxine the death-rate could be reduced as low as 5 per cent., and they earnestly recommend inoculation not merely for the cure, but also for the prevention, of diphtheria.

Incredible as it may seem, a soft, downy mineral wool is now being manufactured out of rock — sandstone and blast-furnace slag. The process is simple: The rock or slag is melted in a large cupola, "and as it trickles out at the taphole in a somewhat sluggish stream," a high-pressure steam jet, directed upon it, atomizes it, blowing it in fleecy clouds into the storage room provided for it, where it is collected, after settling, and serves for a variety of useful purposes when placed upon the market — a sound deadener in floors and walls, a means of fire-proofing, and a non-conducting covering both for steam pipes and cold-storage partitions. Mineral wool is as soft and delicate as the animal fibre.

The Deep Waterway Commission, authorized by Congress to investigate the possibility of constructing a canal between the Ocean and the Great Lakes of sufficient depth and capacity for the passage of ships engaged in ocean commerce, also the most desirable location and probable cost of such waterway, has been filled by the appointment of three competent persons — President Angell of Ann Arbor, Lyman E. Cooley of Illinois, and John E. Russell of Massachusetts. They will doubtless familiarize themselves with the inquiries, reports, engineers' estimates, etc., already made, and reach conclusions from personal examination of the various routes suggested. An appropriation of \$10,000 is placed at their disposal.

It costs only two cents a day, the price of a newspaper, in the city of Pesth, Hungary, to receive by telephone carefully-edited news — telegrams from all parts of Europe, city news, summaries on music, art, literature, etc. — distributed in twenty-eight utterances, according to a printed schedule, so that a subscriber at any time of the day knows what kind of news to expect. Between times vocal and instrumental concerts are furnished by wire. A special wire is used for the purpose, 168 miles long, running along the windows of the 6,000 subscribers. Ten operators, "with strong voices and clear enunciation," working in shifts of two at a time, are detailed for this telephone newspaper work. It has been tested for two years and works successfully. It is called the Telephone Hirondo, or Herald.

## Lord Salisbury's Warning.

The banquet given by the newly-installed Lord Mayor of London afforded the opportunity last week for the British premier to give his customary annual talk on foreign affairs at the Guildhall, and Lord Salisbury improved it. If there was a diplomatic indirectness in some of his statements, in others, certainly, there was a terse explicitness that caused great satisfaction. His audience applauded him when he declared that England feared no competition either in war or commerce in the far East: "England may look with absolute equanimity on any persons who think to exclude her from those fertile regions." Turning to Turkey, the speaker explained with some frankness the difficulty of insisting on Christian officers as agents in the proposed Armenian reforms because of the suspicion of religious partisanship. England rules more Mohammedan subjects than the Sultan, and succeeds only by treating them with absolute impartiality. The Sultan is the responsible person in this case; he and he

alone can enforce the scheme that will give to the Armenians "prosperity, peace, justice and safety." If he does not, God will permit no government that refuses to be just to live. The European Powers are in entire accord and will submit to no evasion or delay. Such statements as these have only one meaning: Armenian wrongs are to be permanently righted, either in a peaceable way by the Sultan, or in a forcible way by the Powers — if in the latter, Turkey's doom is sealed.

## Our Forty-fifth State.

The bill for admitting Utah to Statehood on the adoption by its voters of a constitution in accord with the Federal charter, passed the National House in December, 1893, and the Senate in the following July. This new charter has been adopted and was ratified last Tuesday, when the Territory became a State. It might have reached this dignity nineteen years ago but for Mormonism. Only by the explicit repudiation of plural marriages by the hierarchy was the difficulty removed. Even now the Mormons have the power to change the fundamental law just adopted and re-establish the abominable practice, but no just ground, it is believed, exists to doubt their sincerity. Public schools free from sectarian control, equal suffrage, and the reduction of juries from twelve to eight men — or women, are among the novel features in the new constitution. Utah joins Wyoming and Colorado in conferring the ballot upon women on equal terms with men.

## Millions for Canal Improvement.

The approval given by the people of New York to the legislative proposition to expend \$9,000,000 in improving the Erie, Oswego and Champlain Canals in that State, will result, it is asserted, in such increase both in the speed and capacity of the boats, and will be followed by such reduction in freightage, that the present demand for a deep waterway between the Lakes and the Ocean will become less imperative. It is proposed to deepen Erie Canal to nine feet and lengthen such locks as need it; the other canals will be deepened to seven feet. Erie Canal, connecting Buffalo and Albany, is 352 miles long and has 73 double locks. With increased depth and improved facilities, it is calculated that wheat, which now costs two cents a bushel to ship, can be carried for five-eighths of a cent, and up-freight, now carried for sixty cents a ton, can be reduced to fifteen cents.

## The Republican Victory.

Thirteen States and one Territory held elections last Tuesday. Seven of the States chose Governors. The Territory of Utah adopted a State constitution, and also chose a Governor. Seven States elected Legislatures in both branches, two States a part of Legislatures, and it will devolve upon five of these Legislatures to elect each one United States Senator, and on that of Utah to elect two. Three States elected one Congressman each, and Utah also chose one. The remaining elections were for judges or minor State offices. Except in New York City, where Tammany regained its lost power, the Republican Party was phenomenally successful. The States that range themselves under its banner showed their loyalty by startling majorities. More than this, two Southern States, Kentucky and Maryland — the former in protest against free silver, the latter in rebellion against the unscrupulous Gorman-Rasin ring in Baltimore — repudiated their old political faith and elected Republican standard-bearers. New Jersey, too, alone of the Northern States staunchly Democratic through the Civil War and down to the present, joined the dominant party. "The landslide of 1894," says the New York Sun, "is still sliding." Only nine States are enumerated by the New York Tribune as safely Democratic — Virginia, South Caro-

lina, Georgia, Alabama, Mississippi, Louisiana, Arkansas and Texas. Six others are uncertain — Delaware, Maryland, North Carolina, Kentucky, Tennessee and Missouri — "with the chances decidedly in favor of the Republicans in half of them." The other thirty are regarded as safely Republican. With such tremendous responsibilities resting upon it, this victorious political organization should conduct itself with sobriety as well as wisdom — else the people will have occasion to teach it another humiliating lesson.

## Trouble Brewing in the Indian Territory.

The Choctaw Council adopted two radical resolutions last week, which, unless modified or reconsidered, are sure to cause serious trouble. The first disfranchised the "squaw men" — white men who have married Indian wives — and practically confiscated their property; they will not be permitted to hold lands, participate in annuities, or fill any official position. As these "squaw men" have managed by indirect means to obtain possession of more than half the Territory, this resolution of the full-bloods means the bitterest kind of war. In a second resolution the Council rejected the proposition of the Dawes Commission to do away with the tribal title and allot lands in severalty. So violent was the opposition felt towards this scheme that the Council made it an act of treason to even mention it; one hundred lashes and six months' imprisonment will be the penalty for the first offence, and death without trial if the offence is repeated. The Choctaws evidently know their rights in both these cases, and mean to stand by them.

## Chicago's New Land Title Scheme.

By the large majority of 77,250 votes, Chicago adopted last week the essential features of the Torrens Land Title System — an Australian importation, like the famous ballot method of that name. It provides that titles to all the land in Cook's County, Ill., shall be registered by officers appointed for the purpose, and an official certificate be furnished to each landowner, which certificate shall be immune from contest after five years. With the title thus guaranteed, a landowner can sell, transfer, or mortgage his property by taking his certificate to the nearest office of registration. It will take but little time and cost but a trifle. A purchaser can feel secure in his title. In Australia, as things now are, says the New York Sun, a man "can convey or mortgage a piece of land worth millions of dollars in the space of five minutes, and for the price of a cigar." In adopting this expedition, safe, and economical Land Title scheme, Chicago ought speedily to be followed by other municipalities.

## Prof. Bell's Newly-Discovered River.

Ridicule was excited two or three weeks ago over the reported discovery of a new river in Canada — "a new Nile of the North" — by Dr. Bell, of the Geological Survey, in a hitherto-unexplored region lying south of Hudson's Bay. The Doctor, however, has amply demonstrated the existence of this unknown stream, having surveyed it with instruments along its entire course, and has furnished such surprising data concerning it that ridicule has given place to wonder. The river is reported to be 500 miles long, with an average width of more than a mile and numerous important affluents, making it the sixth in size on this continent. It is navigable in parts. This neglected drainage basin lies wholly within the Province of Quebec, and north of Upper Ottawa River. It is heavily timbered. The soil is of clay loam, well adapted for agricultural purposes, and has valuable mineral resources. It is uninhabited. The Province has here a great back country in reserve, almost equal in area to the district already settled.



## Our Contributors.

## HARMONY WITH GOD.

Rev. Everett S. Stackpole, D. D.

ALL God requires of anybody in heaven or Christian lands is, that he be good. Not pretty good, or about right, or as good as some one else; but thoroughly good in character, purpose and endeavor. This must be the aim of all true religion — to make bad men good and good men better. Anything in creed, ritual, worship or polity that does not make for righteousness ought to be changed. Christianity, like everything else, must be judged by its fruits.

There is none good but One, that is, God. He is the standard of all excellence. In requiring that all men should be good, He simply asks that they shall be like Himself, true children of the Heavenly Father, manifesting the family resemblance. In order to help us translate divine goodness into human character and life, God has manifested Himself in the person of His Son, the express image of the Father. In Him was no sin, and we are required to be like Him. He went about doing good, and we must follow in His footsteps. We gain our highest conception of goodness attainable by us, not so much by meditating upon the character of God, as by studying the spirit and life of Jesus Christ. Even if we hold that He has been somewhat idealized by His biographers, still we feel that we ought to make real that ideal in our own lives, and we cannot content our consciences unless we are pressing towards it. Every shade of religionist must feel himself to be under the highest moral obligation to be like, and as nearly like as possible, the Christ of the Gospels.

Many phrases have been used by various branches of the Christian Church to express the standard of goodness or the most exalted states of experience to which believers may arrive. Among such expressions are "entire sanctification," denoting the spiritual state or condition of adult believers, and "Christian perfection," denoting the practical outcome of such state. Some prefer to speak of "perfection in love," or the "rest of faith," or the "baptism of the Spirit," or the "higher Christian life." The correlated thoughts underlying all these expressions are substantially the same. All of them yield in definiteness, simplicity, inoffensiveness and attractive power to the one word — Christlikeness. Preachers and theologians may explain as often as they will our peculiar Methodist phraseology, yet the common people and the Calvinistic writers will persistently misunderstand us. Would it not be better to lay aside the terms in dispute and to use such language as cannot be easily misunderstood? To do so ought not to subject ourselves to the charge of being ashamed of Christ's words or of Scriptural terms. Some of the expressions alluded to are not found in the Bible, and an accurate translation would modify others. God cares nothing about words. What He wants is clear ideas of truth.

Now the basis of Christlikeness in character and conduct is

## Ethical Harmony with God.

In other words, it is to be instantly and lovingly loyal to all the promptings and revelations of the Holy Spirit. More plainly still, it is to say constantly and with all the heart, "Thy will be done." Whoever can say the Lord's Prayer as the utterance of his own heart, has fulfilled the condition of all good. God will guide such an one into all truth and bless him with the riches of His grace. This is the basis of communion with God. Because Jesus came not to do His own will, but that of the Father, therefore He could say, "I know that Thou hearest Me always;" and, "I am not alone, for the Father is with Me." His meat and drink was to do the will of the Father. Therefore He could promise to those who imitate Him, His unbroken peace, His fullness of joy, His love and communion with the Father, His power over sin and Satan.

In order to attain unto the most exalted states of religious experience, it makes no difference if one has never heard the cherished phrases of different bands of Christians. Sometimes it will be all the better for him if he knows nothing of them. We fear the simplicity of the Gospel plan of salvation has been greatly concealed by insistence upon theological shibboleths. Intellectual assent to this, that, or the other will not modify moral character. Adherence to a creed, however near the truth it may be, is not specially pleasing to God. It is the broken and contrite heart that He

wants — a heart lovingly obedient to His will.

There is, however, an opposition to certain terminology that does not originate in a desire for clearer ideas. Most of the objection to terms and methods used in the advocacy of the highest Christian life is rooted in opposition to the fundamental truth involved. By dismissing objectionable terms some hope to dismiss the whole subject of personal consecration to the will of God. We may oppose the unwise advocacy of a good cause, but that does not lessen our obligation to embrace that cause and advocate it with better methods. Nothing can release us from the duty of being now and always wholly the Lord's by cheerful surrender and obedient trust, and he who lives in that attitude toward God will not be much disturbed by the phraseology and methods of those who are trying with what wisdom they have to advance the reign of Christ in the souls of men. Get heartily in love with the truth itself, by whatever name it may be bunglingly expressed. This is the first condition for intellectual as well as spiritual progress.

Ethical harmony with God, so that the heart says amen to every divine law and wish — nobody can object to this, and it is the fundamental truth in all schemes of Christian perfection. It is so reasonable that the mind of a child grasps it as by religious intuition. We have said it is the condition of all good. God does not require the loving, obedient child to struggle to believe, or agonize in prayer. He knoweth what things we have need of before we ask Him. Infinite love will prompt the bestowment of all good before the asking, if we are only in a condition where it is possible to receive His blessings. True prayer brings us into a receptive state.

Now it is self-evident that a sinner cannot receive forgiveness of sins or justification till his will is submitted freely to the will of God. The very essence of sin is opposition to the Divine will. The sinner must yield in humility and with the purpose to sin no more. That instant he is pardoned and the work of transformation into the Divine likeness has begun. He retains justification on exactly the same terms that he obtained it — by keeping his will promptly obedient to God. By doing so he grows in grace or in likeness to Christ with every new acquisition and practice of truth. Sanctification is not by magic or by miracle, except as all God's gracious acts in the soul are miracles of love and power. We mean that it is by exact harmony with established law. The soul grows on truth assimilated. The reason why many take a great upward leap in Christian experience is that in some crucial moment they resolve to put into practice truths which they have been long acquiring but have hesitated to obey, or some great and heretofore undiscovered truth has suddenly dawned upon an habitually obedient soul. A soul in harmony with God intuitively recognizes moral and spiritual truth, welcomes it at once from any source, and mounts up on it as on eagle's wings. There is no real difficulty in leading loyal Christians into the higher states of experience. All that is needed is to pour in the truth. Exhortations and altar services with artificial arousments are often unnecessary and unwise. Make the truth real, and it will be powerful to win men nearer and nearer to God.

The trouble is that many, who claim to be in a state of justification, acknowledge that their wills are not in complete harmony with the will of God. They have been encouraged to expect salvation, whatever that word may mean to them, without full surrender and consecration. Or after conversion they have not continued to explicity practice the obedience which was implicitly pledged in beginning the Christian life. When such are led to see their duty and privilege, and fully meet God's terms, a new experience is the result, which they may call entire sanctification or by some other name. They have simply come into harmony with God, and as a result they realize the fruit of the Spirit. Such persons are conscious of certain experiences, and they may infer that certain spiritual transformations have taken place. They may or may not be correct in such inference. It cannot be doubted that some who profess to be entirely sanctified are honestly mistaken. In such cases it is better not to deny or minimize their actual attainments in consciousness. Show them that there is so much more to be attained, and they may be led into such experiences and such knowledge of the truth as to cause them to name their former experiences more correctly. Often we must bear patiently with invincible ignorance, especially if we are con-

vinced that our intractable brothers love Jesus and are trying to be good.

The writer has a strong suspicion that much of the confusion of thought and controversy concerning original sin and related doctrines is due to

## Erroneous Psychological Theory.

Biblical phraseology has been accepted by many as statements of exact and absolute mental sciences. There is no uniform system of psychology extending throughout the sacred writings. Mental science was progressing all through the ages of the Bible, and has progressed very much since the Canon was closed. We must learn from modern science and philosophy, although they have often erred, and interweave such knowledge into our experimental theology. More than the psychology of the Bible we need to study the states and experiences of our own souls and the souls of others, and to base our teachings upon well-classified facts. Wesley did this to an unusual extent. He cross-examined thousands in the class-meetings and kept modifying his theology with new information so gained. No one has excelled him in delineating the work of the Holy Spirit in the soul. Yet he was somewhat shackled by the adoption of traditional terminology with altered meaning and by adherence to imperfect standards. We need a revised psychology and religious vocabulary based upon scientific observation and analysis of religious experience in all lands and of Christian experience in particular.

Harmony with God — the phrase suggests delightful music. Have you not heard the strings of a piano or harp vibrate in unison with the human voice? There must be concord. The tension of the string must be varied or the voice must be changed. God's voice changes not. We must adjust our harpstrings to His tones. If we will do so, there will be music in our souls, even the "sound of harpers harping with their harps."

Auburn, Me.

## POSITIVE CHRISTIANITY.

The Late Rev. Fales H. Newhall, D. D.  
(Reprinted from ZION'S HERALD.)

GIVE us positive Christianity, that never apologizes for itself, builds no intrenchments, but ever moves forward upon the enemy's works. Coleridge wearied of hearing about the "Evidences of Christianity." The world has mostly got wearied of it. The great soldier does not conquer by proclamation, but by battle. Positive Christianity proves herself to be of God here and now, not that she was of God eighteen centuries ago in Jerusalem. She points not to fossil, but to living, history; not to historic, but to present, miracles. Her main appeal is not to moldy parchments written over in dead languages with accounts of lepers once cleansed in Palestine, but she writes Christ's name on men's hearts, and works miracles on those hearts in America today. Books of Christian evidence which treat of historic miracles are good as far as they go, but they do not go to the heart of the matter. It is not what Christianity did do, but what it does do, that the world craves to know. Men's hearts are to be won not so much by telling them what Christ was to His disciples in Palestine, as by showing them what He is to His disciples today. Christ saves, heals, purifies, inspires, now. Today He breaks the chains of fatal appetites and passions, lifts the beggar from the dunghill and sets him on a throne, makes man triumph over pain, poverty, disease and death. Christ wrought physical miracles, miracles upon the body, simply to prepare the way for grander miracles upon the soul. "Greater works than these shall ye do," He said to His disciples. And His disciples are doing those greater works today. They are saving souls by the million, lifting nations into the light of the Sun of Righteousness, purifying the atmosphere of continents, washing out the national and social corruptions of ages; and, as man's soul arises, his body rises also; disease flees before the health-giving light of the Gospel; literature, law, science, follow and sow perpetual harvests where the gospel plough has broken up the soil.

And a present Christ brings a present reward. It is not a future heaven in a far-away cycle of a future life that is to fire the hearts of the battling hosts in the warfare of today. The crown flashes now in the Christian soldier's eye. Is not the great Captain just in advance? Yes, is not the battle thrill itself reward? The Chris-

tian's joy is not the joy of anticipation; he fights as a warrior already crowned.

Religion comes first and theology afterwards. Make men Christians by bringing them to a living Christ, who saves now from the chain and the fear of sin, and then you can hold their attention, if you wish, to a discussion on the genuineness and authenticity of Deuteronomy. But a man must himself be filled with Christ to do this. Very many of the clergy are timid. But it is because they take truth at second-hand, accept it as a tradition or as an inference, and do not see it as an intuition. Did anybody ever accuse Abraham D. Merrill or Edward T. Taylor of timidity? They never reasoned about "Christian evidences." Not they! They had no use for Paley's lumber wagons. They never discussed the possibility or probability of divine revelation. They caught up the thunderbolts from Sinai and Calvary and flung them into men's souls. Genuine religious experience, hot and mighty, is what our clergy want.

It is well enough to argue on theological topics as an intellectual amusement, a mental gymnastic; there is intellectual satisfaction, but no religion, in it. Religion is a matter of the moral nature. It does not balance probabilities and draw inferences, but sternly says, "Thou shalt," and "Thou shalt not." It uses the "categorical imperative." That is what we want in the pulpit of today. Leave the metaphysical wire-drawing to the professors in the lecture-room; leave the rhetorical rockets to the platform; leave the lavendered sentimentalism to the magazines; leave the rich orotunds and chest registers to the gentlemen of the stage; but give us in the pulpit men to lead us, men to command us, because they speak under orders from the great Captain of our salvation. The masses of men hunger to be led in this immense battle of life, and the successful leader they will crown with everlasting garlands.

## BYGONE DAYS.

Rev. M. C. Briggs, D. D.

MR. EDITOR: I thank you for "Aunt Serena's" contribution in the HERALD of Oct. 23. I feel forty years younger for the reading and for seeing the well-remembered face of Mother Holway. That face — how familiar! Her house was one of my homes in dear old Boston. In some way I divided myself between Rev. Mark Trafton's, Hon. Jacob Sleeper's, Mrs. Holway's, Rev. Bradford K. Peirce's, Father Taylor's, and the house of good Brother Bridge down in the South Bay region. You will think it a miscellaneous and multitudinous "home," but a warm-hearted nobility made it homelike in every place.

The likeness of Mrs. Holway brings back the buried years with all their plenitude of lovely memories. No arithmetic can express the debt I owe to those people. I was a stranger — the first west of the Alleghenies to break rank and face the "awful risk" of a theological school. A good woman in my parents' neighborhood expressed the prevalent wonder and disapproval. As I passed her door she hailed me in the language of real friendship and solicitude. "Land o' mercy, Martin, air you a-goin' to go arter more education and learnin'?" she said, and every feature showed an uneasiness amounting to something akin to positive distress. And the kind woman was not alone. Dear brethren in the ministry and in the laity, and the venerable Bishop Waugh, were of the same mind, though they phrased their anxiety in staidier words. But brave Boston, if fairly interpreted by the people I have named, held a different speech from the language of Ashdod. (I fear that reference to the speech of Ashdod is unhappy, for worthier intentions never animated a human heart than those of the people who sought to dissuade me.) Now how wide and wonderful the change! Young candidates for the ministry are everywhere exhorted to avail themselves of the opportunities of schools for special ministerial training.

I must not encumber your paper with a tithe of the memories which come trooping from the bygone; but do have patience with me while I pay a brief tribute to Yankee hospitality. I tested that grace in the South in the slavery time, while for a year and a half I diligently studied the "patriarchal institution" in all its shapes and shades. The planters everywhere made me welcome, and were apparently glad to see a stranger. Pomp took my horse, Sambo blacked my boots, Chloe cooked my supper, Topsy waited at table, and the master talked politics. Of its kind it was a noble, ungrudging liberality; and I may say in sheer justice that whenever the subject of slavery was introduced, as it usually was, my hosts were too manly to take umbrage at my free expression of decided antislavery sentiment.

With the Yankees, conditions were different. Everything was earned and served by host and hostess. That was the rule in all New England. Yet I have never elsewhere seen a more generous, unpretentious hospitality than I found in Boston. I must presume that a similar habitude characterizes other parts of those Eastern States. With more limited opportunities, I



found the same admirable trait in New Hampshire and Vermont.

Bishop Fowler tells a piquant story decidedly in point. One of the old Bishops was taking a young preacher from the South to New England to labor. The young brother was harassed with the fear that the "stingy Yankees" would starve him. The Bishop assured him that they were not stingy—they were only prudent; for instance, they expected every one to eat all that was set before him, and not encourage wastefulness by leaving a portion on his plate. He should be careful about that for fear of incurring the disapproval of the people and losing in religious influence among them. When they stopped for dinner at a New England farmer's house, the Bishop gave the host a hint as to the young man's fears. The plates were helped liberally, and the youthful clericus cleared his. It was immediately filled again. With a prodigious effort he had nearly mastered the second plate, when his host heaped up a third. The poor fellow dropped knife and fork in utter consternation. "Bishop," said he, "I can't eat another plate, if all these people die and go to hell." I think that, thereafter, he must have stood in fear of engorgement rather than starvation.

San Jose, Cal.

### AMONG THE CHINQUAPINS ON THE BLUE RIDGE.

"Car-Wheel Tourist."

NORTH CAROLINA is not all "tarred with the same stick." Unlike the ark of gopher wood, it is not all pitched within and without with pitch. It does not all smell of turpentine. To tar the whole State, as I remember the geography, would require a stick long enough to touch almost all, if not every part, of New England from a single standpoint. There is pitch enough, though, in North Carolina, derived from only one section of the State, to blacken the character of two or three New England States, and North Carolina turpentine is the most abundant kind of semi-fluid or fluid oleoresin in the market; but the coniferous tree of long-leaved pine from which it is taken is not at home in every division of the State. Other products abound beside tar, pitch and turpentine. Cotton, tobacco and flax are widespread commodities, and garden vegetables, as well as peanuts and rice, are grown in very creditable quantities. North Carolina is not simply, as I used to think it, a place put in between two other places to keep them apart; it is a place by itself. The first persons in all the Colonies to declare for absolute independence of the mother country, met in North Carolina, and the last great battle of the Revolution was fought on the same territory.

Two kinds of country and people are found respectively in the eastern and western sections of the State. The "Mountain section," so-called, is distinctively peculiar; there is nothing impersonal about the people. The Smoky Range, which includes the highest mountains east of the Rockies, forms its western boundary, and the Blue Ridge its eastern. The section inclosed within these limits is in shape somewhat like an ellipse. Its length is about one hundred and eighty miles; its breadth from twenty to fifty miles.

The variety of trees found over the State includes all the species known in the United States east of the Rocky Mountains. There are more species of oaks in North Carolina than in all the States north of it, and only one less than in all the States east of the Mississippi River south of it. Between the oaks the pines leave room enough for both the common and uncommon *castanea*—and that's a chestnut—and "the kin beside." The chestnut has its habitat on the mountains as the hiddenite gem has its home in the mountains. The Tom Thumb chestnut is the chinquapin. It grows from six to twenty feet high, and like its taller brother bears a prickly bur in which is concealed—unlike the bur of the bigger tree—a single sweet, edible nut. The shell of the nut resembles that of the little burnished acorn, which also abounds in the "Mountain section." Why it is called chinquapin, or chinquepin, or chinocapin, or chinokapin, the mountaineers could not tell me, and I am compelled to exhibit some modesty in telling any one else. I never saw the bush or tree on which the bur is grown before the boys brought to me at the car window a pint of the nuts, for which I paid five cents at the time, and more dearly later on.

Asheville.

But of the immediate country of the chinquapins and the people who gather them? Did you ever go from Salisbury to Asheville? Then go, and you will go again. Salisbury is one of the monuments to the cruelty of the Southern people; Asheville is one of the monuments to the enterprise

of the Northern people. The road from the "Old Fort" over the summit of the mountains is carried by a hazardous cutting through the defiles, apparently of the most scenic range of the whole Appalachian system. It is not surpassed for beauty, if it may be for magnitude, in the region of the Rio Grande. Asheville is indeed in the "Land of the Sky."

Once in this summer resort of the Southerners and winter resort of the Northerners, you have a choice of mansions in the sky. But you pay your money if you take your choice, for the keepers of these houses bow themselves only that they may lay up treasures in the mountains. I had the privilege to stop over a single night, and I sought the best house in sight—next best, I should have said, for Biltmore is near Asheville as Versailles is near Paris. George Vanderbilt has a palace at Biltmore only second to that of the eccentric King of Bavaria in the Tyrol. If the man who told me the story knew anything of what he was saying, and was a reliable neighbor, this son of a modern Simon of Athens has 130,000 acres included in his estate. He has bought a mountain for a deer park and is building a city of his own that, like Louis the Fourteenth, he may receive the caravans of comers and goers who will obey his invitations. "He is good to his mother," said my informer. "Then," said I, "he has my consent to build anything that he will pay for."

From my window in the hotel at sunset I looked on the range of mountains round about, and the gorgeous palaces, with the long silver ribbon of the French Broad River at the foot of the range stretching away to the horizon, with a composure which would have seemed at least complacent, and indeed might have been, but for my knowledge of the administration of the Methodist Episcopal Church in that mountain city. I will not trust myself to speak of it. There will be a day of reckoning. The memory of the wicked alone will find pleasure in recalling the responsibility that administration.

From Asheville I went to Clyde. It is difficult to guess where that is, even when you are there. It's a church in the country, with a railroad station about a mile from it for a town. I went there to attend the seventeenth session of the

#### Blue Ridge Conference

—a body of Methodist preachers who have paid extravagant prices in the sessions of the Missionary Committee and meetings of the Board of Bishops for the notoriety they have achieved. And if one were to form his judgments momentarily from first impressions, one would probably say of the extravagant prices paid that "a fair exchange was no robbery."

The first man whom I met at the station was named "Dennis;" he turned me over to one "Crowder," who told me that the church was "out of sight," but that a man by the name of "Shook" would get me there. "Who are these people," I soliloquized, "who confure with such names?" With Brother Shook I walked away from the town and up a gully in the mountains, until we came to a little plain wooden church, hidden away in the unbroken forest with a thick undergrowth of chinquapin all about it. It was indeed plain! The only decoration it possessed was a peculiar kind of framework on the ridge-pole at the front of the building which looked for all the world just like a little fish-house used for catching smelts in midwinter on the Damariscotta. If there had never been the sound of a going in the tops of the trees thereabouts, the little bell which this little top-house contained would never have led the people on the mountains and in the valleys to bestir themselves. The door of the church went straight into the middle of the building, without stopping so much as for a vestibule. The floor, if not puncheon, was an uncovered, clay-colored settlement of rough sawn boards, and the benches were mere straight-up-and-down forms made of the same or similar material; they had never been painted or white-washed (Tom Sawyer does most of the painting at the South). In front of the pulpit was a long-drawn-out "wood-stove" which more resembled an old weather-beaten and colored canal boat of small size than anything else I had ever seen.

The men in the congregation who were not preachers were mostly dressed in their one suit of clothes, with farm boots or shoes turned tan color in the plow furrows. Not a few were to be seen whose heads, for want of a comb, looked as though they had never been surveyed nor plotted. The women wore calico dresses and long paste-board bonnets shaped precisely like the

little North Carolina mountain wagons; under which their faces were hidden with twice the concealment of the bonnets which the Shaker women are accustomed to wear. The pastor of this church had received from the society less than one hundred dollars for his living during the year. There were indeed "poor whites" among these people. They had heard of their many-sided poverty from their enemies in both the North and the South until very many among them had meagre conceptions of their own importance.

When speaking of these poor people we met the inquiry, coming from under several upturned noses in the Pullman cars and palace hotels, "What is the Methodist Episcopal Church down here for, anyway?" But there are answers to this inquiry to be found all through that country, already numbered and labeled, which had been frequently used, and will do to use again on all such well-dressed inquirers whose "sumptuous stateliness" makes it difficult for them to understand Methodism no matter where they find it. Some of the replies ran like these: "Have you read Green's tribute to Methodism for its work among the Cornish miners and Kingswood colliers in the History of the English people? Does not the New Testament say something of preaching the Gospel to the poor? Is it not hard for some people whose clothes are made at the tailor's ever to understand how it pays to do much for such real poor people at the North or the South? Is it not a sin of the Southern churches to neglect their very worst poor, both white and black? Do not many Southern preachers themselves, when asked what the churches do for missionary education of the worst classes, flee from the catechism by taking refuge behind State taxation for the public education? Is there not some plea to be made for the thousands of Christian men and women who never enslaved their fellows, who resisted the secession of their State, and who in times of greatest privation, destitution, persecution and peril during the Civil War, were never disloyal to the nation, when they desire to worship God and serve Him with a church which never courted oppression or treason? Is it forgotten that there are men yet living in North Carolina whose faith never faltered them that the national government would ultimately prevail because its cause was just in the war between the States?"

My host, an old man of German descent, speaking of his loyalty, said to me: "When my neighbors told me to come with them—they could whip the North with corn-stalks, for the Yankees wouldn't fight, they didn't know how to shoot—I told 'em to look out; the fellows who could make a gun were mighty likely to know how to shoot it." This same old German Methodist lived in a three-story house, the upper story of which was finished for "a meeting-

house." Through the two winding pairs of narrow stairs the old-time Methodists climbed regularly to the top of the house to hold their meetings and to hear the preachers, presiding elders and Bishops nearly a hundred years ago. I invited the preachers of the Conference to join me in a meeting in that little upper room, which remains in its original condition, and I invited the preacher of the Methodist Episcopal Church, South, to conduct the introductory devotions. He kindly and most fraternally accepted my invitation, and offered a fervent prayer. We stood at the end of the room where Bishop Asbury had preached and near the peg on which he had hung his cloak and hat.

If the Blue Ridge Conference is the poorest of its class, leave it alone. Bishop Mallieu, who presided at this Conference, had presided in the Conference held in the same place eight years ago. Then there were 5,663 members in the Conference; seventy-five churches, valued at \$53,160; six parsonages, valued at \$3,100. The Conference raised \$289 for missions, \$45 for Church Extension, \$4 for Freedmen's Aid, and \$2,955 for ministerial support. This year the Conference reports 7,962 members; one hundred and forty-five churches, valued at \$90,540; twenty parsonages, valued at \$8,100; \$3,431 has been expended in building and improving churches; \$330 has been raised for missions; \$64 for Church Extension; \$31 for Freedmen's Aid; and \$5,043 for ministerial support.

Leave the brethren of the Blue Ridge Conference alone, I have said. "Nay, much more these members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness."

#### The Derelict.

Floating about, over the seas, the dread of all sailors, endangering every vessel that is holding its course, are the dismantled, abandoned, often almost invisible wrecks of vessels known as derelicts. They are the remains of ships that have been lost at sea, from which their crews have been rescued or have perished; or that have broken away or been driven by storms away from the shore. Water-filled and water-soaked, mast and bulwarks broken away, driven by winds and carried by currents, they float at the water's edge, to strike the merchant vessel as it presses on in the darkness or in the tempest. . . . There are men in this world who seem like these derelicts. They have allowed themselves to be swept into evil habits and evil lives, and, apparently, with hope abandoned, are drifting on, themselves a menace to society, a curse to themselves, only awaiting the time, when, by slow decay, sinking to lower and still lower depths, they shall disappear in the waters of eternal destruction and oblivion. So long as they live they are an evil and threatening influence, in the way of others, ready to wreck and drag down those who may be brought into contact with their ruined lives. —Herald and Presbyterian.



The Social Life of a Church

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## NEW ENGLAND DEACONESS HOSPITAL.

Mary E. Lunn.  
Supt. Deaconess Home.

READERS of ZION'S HERALD have often had their attention called to the fact that the Deaconess Home needed a hospital connected with it, in order to train the nurse deaconesses more effectively, while caring for many who, for various reasons, could not gain admission into our city institutions.

They are now called upon to rejoice that this need is being supplied, the corporation having bought the house adjoining the Home—691 Massachusetts Avenue—which is being repaired, and will, it is hoped, be ready for actual hospital work by Jan. 1.

Due announcement will be made of the opening, to attend which a cordial invitation will be given to its many friends, and we hope in rejoicing with us at this auspicious time the Lord's stewards will avail themselves of the privilege of helping in this Christlike work.

Some one may be inclined to think it hardly wise to venture out on this line while the financial condition of the country, though improved, is still feeling the influence of the depression. But, dear friends, while we believe most firmly in being practical, not to say honest, in our benevolent work, dare we hesitate to venture on an undertaking which godly men and women have become convinced is an open door of opportunity the Lord is bidding us enter, and for which He gives us the courage of faith to believe we shall succeed in entering?

What does this open door of opportunity mean? What would it mean if you were lying helpless, with no hand to soothe the fevered brow and no loving voice to whisper words of hope, to have, in your loneliness, a nurse enter your room and do all that your own mother would do if she were able to hasten to your side? Or what would it mean to have a warm-hearted, tender-handed woman, trained in the art of nursing, ready with her consecrated lips to speak wise words of comfort, cheer or admonition to your dear one in need of both physical and spiritual ministrations, when no friend was near to do anything?

We ought to have more nurses for district nursing, and could train them much better in our own hospital, while caring for people who need to be taken from their present abiding-place to a Christian home where they can recover health, both physical and spiritual, under the blessing of heaven and through the efficient help of Christian nurses.

Can you put a sum of money, large or small, into any place where it will bring quicker returns in the way of real, practical, Christlike ministry? Kindly give this matter your prayerful attention in the name of Him who said: "I was sick and ye visited Me," and who promised to all such the "inasmuch blessing."

## Financial Statement.

I feel sure the readers of ZION'S HERALD are interested to know how the funds for the Deaconess Hospital stand. We needed immediately \$5,000—\$2,000 for a payment on the house, and \$3,000 for repairs and refitting, which must be met at once. We had \$1,500 on hand when we bought the house, and have had \$1,500 more subscribed in sums from \$1 to \$500; so now it is necessary to raise \$2,000 more as soon as possible, as we have already placed our contracts and begun work, and our bills must be promptly met, as all our estimates have been put down as low as possible on account of the nature of the work. It will perhaps be interesting to know that Dr. Abel Stevens gave the first \$100 for a Hospital several years ago to the editor of ZION'S HERALD, who has now given it, with interest, for this purpose.

Let all respond at once, in sums large or small, as God has prospered, and the amount will soon be raised. MRS. J. W. CUSHING, Treas.

1577 Beacon St., Brookline.

## CENTENNIAL OF METHODISM IN PORTLAND, MAINE.

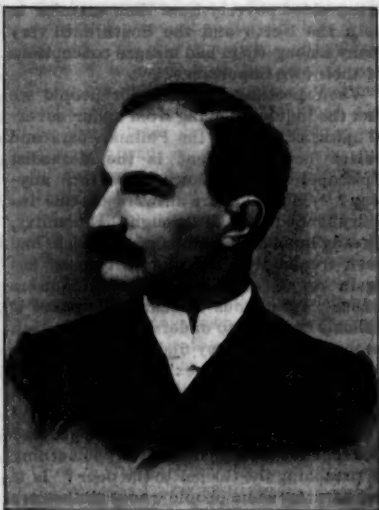
Rev. G. H. Palmer.

THE celebration of the centennial of Portland Methodism was held in Chestnut St. Church, Nov. 6 to 10, and we hear the sound of their jubilee. The century for this church has been eventful and exceptional. Rarely does a church beginning its work so near to the introduction of Methodism into a new field hold the lead for a hundred years. Here the conditions that make it possible have united with the remarkable vitality, enterprise, and administrative ability of the society, so that the venerable and vigorous centenarian mother has a larger household than any of her aspiring daughters.

Jesse Lee entered the Province of Maine, Sept. 6, 1795, and reaching Saco preached the first Methodist sermon, Sept. 10. The country before him was like Asia Minor to Paul, or the promised land to Caleb. He went through it like a flaming herald, and, returning, reported: "We be well able to go up and possess it." Following close upon Monmouth and Readfield, Portland Circuit was formed in 1795. This appointment came into prominence with a bound, and men of great ability were early assigned to its work; and in '30, but four years later, Timothy Merritt and Joshua Soule report 222 members, though the society was longer in gaining a foothold in Portland than on other parts of the circuit. The Gospel flame was beginning to burn in the State like forest fires in a drought, the people were talking of a free and full salvation, and were

flocking to the meetings like doves to their windows.

In 1804 Joshua Taylor led in the enterprise which secured a church in Portland and gave permanence to Methodism in the place, obtaining offerings from friends at home and from benefactors whom he met on his trip to Baltimore to attend the first delegated General Con-



Rev. C. W. Parsons.

Pastor Chestnut St. Church, Portland.

Rev. Charles Wesley Parsons was born in Otsego County, New York. He is the son and grandson of a Methodist minister. After an academic, classical and theological training, he entered the Northern New York Conference in 1874. After serving four of the strongest churches in that Conference, he was transferred to the St. Louis Conference and appointed to Grand Avenue Church in Kansas City, one of the most aggressive and earnest churches in the country. The three years of that pastorate were years of remarkable blessing and victory; hundreds of members were added to the church, the missionary collection increased from \$300 to \$2,000, and other benevolences at the same ratio. During that time Grand Ave. Church colonized twice, and one of these new churches, Independence Ave., is now one of the strongest churches in the denomination, with church property of nearly \$200,000. In 1888 he was transferred to Newark Conference and stationed at St. Paul's Church, Newark, the wealthiest Methodist Church in the State of New Jersey. In 1892 he was transferred to New York East Conference and stationed at the great Hanson Place Church, the fame of which is in all the land. When he left that church the membership in full connection and on probation was over 1,200. In the midst of that work the strain of twenty years' uninterrupted work in large churches asserted itself, and after struggling against it for months he was compelled to leave the work on account of nervous prostration. After a year of rest he was transferred to the Maine Conference and stationed in Chestnut St. Church, Portland, where he is having a pleasant and prosperous pastorate.

ference, held that year. This is the second epoch, and Portland becomes a station.

In 1826 a parsonage was secured, and there was a great religious awakening under the labors of Ephraim Wiley. The church continued to grow in prestige, scope and accommodations, till in the period between the dates of '42 and '60 many members were organized into missions and suburban churches. A Sunday-school was started on Brackett St., a society organized, and Pine St. appears as an appointment in '44, Henry M. Blake, pastor. In a similar way Congress St. appeared upon the scene. Eliphalet Clark gave a lot, a chapel was built, and W. F. Farrington appointed pastor in '51. By another aggressive movement Woodfords is supplied in '55, and

W. H. Strout is pastor in '57. This is the swarming period.

In '56, Henry Cox, pastor, a great building enterprise was begun. The period of costly edifices was after the war, but at this date so bold a project in building by Methodists was startling. The cost of the property, including interest, was about \$80,000. From the period of building, the church passed to the work of upbuilding, and in obtaining well-equipped men for preachers the fortune of the society has been noteworthy. Their records show but two breaks—one over instrumental music and "the pewed church" involving individual ownership; and the other over the doctrinal tangent of a preacher. The ownership of pews might well have been dispensed with in all churches, but this society evidently thought that the ownership of pews is not so bad as reserving empty chairs for departed friends; and in '60, after two years' service, this pastor left for a free field for nebulous interpretations of heaven. With a little time for recuperation, and a gracious revival in the pastorate of Israel Luce, the church moves forward with her accustomed march of conquest.

In the ministerial roll of honor the following discrepancies appear: Owing to a change of name in 1802-'3, Philip Munger and Joseph Wicker appear in the local record, but not in Dr. Randall's book; and in 1817, Elijah Hedding being preacher in charge, though appointed as presiding elder, appears in the record of the church as prepared by Dr. Bashford, while the name of Noah Bigelow appears in the Minutes. The others are as follows: Philip Wager, Jesse Stoneham, Nicholas Snethen, John Finnegan, Timothy Merritt, Joshua Soule, Asa Heath, Reuben Hubbard, Joshua Taylor, David Batchelder, Joel Winch, Ephraim Kibby, Martin Buter, John Lindsay, Daniel Fillmore, Eleazar Wells, Jacob Sanborn, Charles Virgin, Solomon Blas, David Kilburn, Josiah Scarritt, Phineas Crandall, Ephraim Wiley, Stephen Lovell, W. H. Norris, J. Horton, Gershom F. Cox, G. G. Moore, Chas. Baker, J. B. Husted, Joseph H. Jenne, George Webber, John Hobart, Moses Springer, J. L. Francis, W. F. Farrington, H. M. Blake, Eaton Shaw, C. F. Allen, William McDonald, Aaron Sanderson, Joseph Colby, C. W. Morse, Henry Cox, H. B. Ridgeway, W. R. Clark, E. R. Keyes, S. R. Bailey, Israel Luce, S. F. Jones, J. R. Day, C. J. Clark, Andrew McKeown, J. W. Bashford, N. T. Whitaker, M. S. Hughes, C. W. Parsons.

Joshua Soule and Elijah Hedding became Bishops. George Webber was but little short of it, and W. R. Clark has had prominent mention, as C. J. Clark did for publishing agent. The further supply of this church for Bishops, discretion keeps "under the rose" at this writing. Presidents of institutions of learning are: C. F. Allen, H. B. Ridgeway, J. W. Bashford, J. R. Day. Authors and editors: Nicholas Snethen, Timothy Merritt, Solomon Blas, G. F. Cox, Wm. McDonald. Rising young men have gone from the pastorate of this church to positions of large influence.

The Sunday-school—the largest in the State—has had a phenomenal history. Dr. Whitaker affirms that at the time of his pastorate more than two thousand had been converted while they were members of the school. They have all the departments of large schools, worked by methods up to date, and have had a mute department. Mrs. W. J. Knowlton has been called to convention work in the State on a line similar to that worked by Mrs. Crafts. J. B. Cahoon, at one time mayor of the city, was the first superintendent. In the recent period we have at the head of the school and assistants, F. B. Clark, brother of C. J. Clark; E. S. Everett, well known in the State Sunday-school work; E. T. Burrows, a large manufacturer; W. W.

(Continued on Page 5.)

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# CENTENNIAL OF METHODISM IN PORTLAND, MAINE.

(Continued from Page 4.)

Cole, of the same business; W. J. Knowlton, member of the Legislature; and L. N. Halliday, the present efficient incumbent.

The church has had from the beginning a band of inviolable women—Marys and Marthas, and some of them Priscillas united with Aquilas, "helpers in Christ Jesus"—who have been foremost in making worship a power; and during the pastorate of Dr. Allen in war times the Ladies' Society raised \$1,000. Some of these women have given their love and prayers for more than sixty years. Jane Townsend, Sarah Townsend and Mrs. Jane Covell joined in '32, and for a long time in the service have been Lucy Holmes, Mrs. Homestead, mother of the steward and merchant, the widow of Rev. Eaton Shaw, Mrs. Jane Beale, Mrs. Holden and Mrs. Hinds. Mrs. J. B. Donnell was an inspiration in the social life of the church, Mrs. Carrie Robinson Donnell and Mrs. Humphreys have done efficient service as missionary secretaries, and Miss Carrie O. Cole later as leader and teacher.

The Methodist Church in Portland owes much of what it is to Eliphalet Clark, M. D. His hand has touched the work at almost every point, his wisdom influenced it, his offerings supported it. Samuel R. Leavitt was efficient in conducting Sunday-schools in Portland that prepared the way for churches; and Henry C. Lovell, now of Kittery, in this way introduced the work in Woodfords. The church there is called the Clark Memorial Church in memory of Dr. Clark. He had constant aid from his estimable wife (née Nancy Caldwell), who, after the death of her husband, made important offerings to the church and parsonage at Woodfords. William Deering was a strong re-enforcement, and is now known as one of the largest manufacturers of farm machinery in the world, and a friend of Northwestern University. Captain Sturdivant was interested in the Allen Mission and instrumental in the conversion of Francis Murphy, the well-known temperance reformer. Men now in the midst of the scene, the older of whom have been a formative or projective force for two generations, are: Hon. John J. Perry, member of General Conference and member of Congress; J. B. Donnell, member of two General Conferences; M. G. Palmer, member of building committee on the present edifice; C. H. Baker, long-time municipal officer; and J. A. Locke, ex-president of the Senate. Present officers of the board are: B. F. Hinds, secretary; Thomas Edwards, of Berlin Mills Co., treasurer; G. H. Lord, merchant and one of the leaders, collector. These are re-enforced with a strong corps of aids. They have a prosperous Epworth League, John Lovett, president. F. M. Strout is State vice-president.

Oh, ye host of faithful men and women and ministers' wives who have conquered like an army with banners, before whom the walls of Jericho have fallen, and without whose valiant service this grand rally would not have been, we lift our hats and beg your pardon for not inserting your biographies! Our only defense is John 21: 25. Even the HERALD sanctum could not contain them.

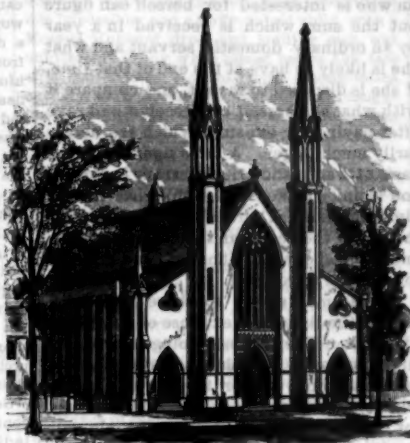
At the opening service, Thursday evening, a large chorus, led by M. T. Doten, sang hymns a hundred years old, and Dr. C. W. Parsons, the pastor, gave an address felicitous in expression, winsome in spirit, discriminating and appreciative in its selections, having just the right word for the church of the present and the past, for layman and preacher, for the living and that "other living called the dead." It contained some fine character-portraits, and was a model welcome address that captivated the audience. Dr. Parsons said, in part:—

"Hospitality is always a beautiful thing, and to be permitted to extend it in our name and that of our families is one of the purest and sweetest pleasures of life. But to speak for seven hundred people, each one feeling all that one heart can feel, and every tongue willing to voice its welcome if it might, increases both the joy and the responsibility an hundred-fold. We love you, we greet you as brothers and sisters in the Lord. We are delighted to see you—glad you came early, hope you will stay late and be happy every minute. If the words seem inadequate, I exhort you to crowd into them all the

meaning they will bear and press them a little more after that, and be assured that even then you have not exhausted the reality and bounty of our welcome.

"My comrades of Congress St., Pine St., West End, Peak's Island, South Portland and Woodfords—children of the daughters of the mother church—I bid you welcome. And yet somehow it seems to me to be almost like presumption to speak even that word to you; for are you not of us, and indeed have you gone away from us in sympathy and fellowship? Severing your relation only because duty and open doors to usefulness called you into new church homes, I feel sure that your love for the old home has not diminished or grown cold.

"I lift up my eyes into larger range. My thought embraces wide boundaries, because interest in this event and its celebration will not begin and end with those who are, or shall be, here. The story of what we are doing is not limited to State lines—New England does not include it. From the Atlantic to the Pacific, from the line of eternal frost to the belts of eternal bloom, this story will be read with liveliest interest by many others. Old Chestnut Streeters scattered every whither, with hearts kindled here by the sacred fire and blazing anew on other altars, will join in our joy and rejoice in our rejoicing. They will not forget us, we cannot forget them. And so to the spirit of



Chestnut St. Church, Portland, Maine.

this jubilee, and whatever of thrill and inspiration there may be in it, we welcome them and bid them God-speed.

"And to the Christian brotherhood not bounded by denominational lines of this city and vicinity, I also say welcome. Naming the name of Christ as we also do, I know of no division or barrier between us. It may be that John Calvin entered in through the gate, 'Whom He did predestinate, them He also called.' And John Wesley through the gate, 'Whosoever will let him take the water of life freely.' . . .

"And what a pastorate this has been! Jesse Lee to begin it; Timothy Merritt, easily his first lieutenant in the charge on sin, and of the movement of the Methodist host into New England; Joshua Soule and Elijah Hedding, Bishops of the church—Joshua Soule strong and sturdy, Elijah Hedding the Richard Cour de Lion of the church; George Webber, who came within one of being Bishop; four college presidents, one theological seminary president, three editors, several authors, half a score of presiding elders, and others equally fitted for high office, on lack of votes or love of the pastorate, continued in the itinerant ranks. A church thus led has a right to be proud of its leaders.

"And what shall I more say? For the time would fall me to tell the full story of the living and the dead.

"Of Ridgeway—charming spirit, minister of Christ richly endowed, symmetrical and self-poised, preaching Jesus so lovingly that men fell in love with the Saviour he loved; and when it happened, as sometimes it did, that his pulpit flamed in righteous wrath against sin, always right there the cross gleamed through the flames for the sinner.

"Of Clark, W. R.—devoted servant of God, well-equipped for his work, a doughty champion of the Word and defender of the faith.

"Of Allen—God bless him!—of rich and large ability, who has done more things, and done more things well, in his long and useful life, than perhaps any of us.

"Of Luce—well, if there is anybody that knows a truer man, more faithful and loyal to his brethren, with an all-round genius for bringing things to pass and keeping the train on the track, I'd be pleased to hear his name.

"Of Jones—the true gentleman, loved pastor, and brilliant preacher of the Word.

"Of Day—transparent as the day, firm as a rock and sturdy as a pine of the old Maine State. He cannot be little, for he doesn't know how a man who is boy and man and minister and educator has brought his choicest gifts to lay them at the feet of Jesus.

"Of Clark—always effective, he was effective to the last. 'Like a plumed warrior he went

sweeping through the gates, washed in the blood of the Lamb.

"Of McKown—clear thinker and fearless preacher, consecrating every power of soul, body and spirit to the great work.

"Of Bashford—admirable leader of the young, glorious preacher, pulpit orator of commanding and versatile ability.

"Of Whitaker—strong preacher, loving pastor, enemy to nothing but the wrong, and blessing with the benison of his presence every people he serves.

"Of Hughes—yes, you love him and you admire him, a preacher by inheritance, in the apostolic succession by birth, who in this moment without doubt one of the first dozen young ministers of the church in brilliancy, achievement and promise.

"Indeed, what shall I more say, for the time would fall me to tell of these and half a hundred more men who through faith have subdued kingdoms, wrought righteousness and obtained promises."

Rev. C. F. Allen, D. D., was the historian of the hour. His connection with the Maine Historical Society, his knowledge of Maine Methodism and Portland Methodism, well fitted him for his task. His production was packed with valuable information, spiced with amusing incidents. It was said to be the misfortune of an ancient hero that when he was born no poet was born to sing his fame; but it is the good fortune of Portland Methodism to have a historian born at the right time and so equipped for his work that nothing further could be asked for a review of the past in this glad hour. The production was exceedingly interesting and worthy of preservation.

The exercises continued Friday evening with a centennial banquet, Chandler's orchestra discoursing music. A bevy of young ladies with white aprons and white caps served at the tables, flowers were provided, and a clergyman of another denomination said: "A more beautiful banquet was never spread in Portland." Rev. J. B. Husted, 91 years of age, led in the singing of the doxology, and invoked the blessing.

The further exercises were in the audience-room, C. H. Baker presiding. A quartet sang a Festival Te Deum, and Dr. D. B. Randall offered a spiritual, comprehensive prayer. Rev. G. R. Palmer spoke of the visit of Jesse Lee, and the present prospects of the Portland District. Rev. J. B. Husted, the oldest living pastor, was received with applause. He repeated two stanzas of the hymn, "Pass a few swiftly fleeting years," and gave interesting reminiscences. As Dr. Allen had spoken before, he added a few valuable items to his history. Dr. William McDonald said that his appointment to Chestnut St. was a surprise, as he was in poor health. While he was in Portland a theatre was started, having in sight this sign: "Entrance to the pit." The Doctor gave another application to the words, and used some trenchant utterances concerning it, and the sign was removed. Dr. W. R. Clark spoke of the war period when he was pastor. The Spartan spirit everywhere prevailed, and he was wrought to the highest pitch of action in patriotism and sympathy. Dr. Dalton (Episcopal) and Dr. Fenn (Congregational) paid very generous and eloquent tributes to Methodism, and Dr. Burrage added material of historical interest. Rev. I. Luce spoke a few appropriate words, and Rev. G. D. Lindsey said if they would come to hear his address in a hundred years from this time, he would deliver it. Rev. F. O. Rogers, on account of the lateness of the hour, declined to speak, and they adjourned till the next evening.

Saturday evening was devoted to reports from the many organizations and societies of this working church. The Epworth League now numbers about 170 members, and the Sunday-school is 600 strong. All departments of the church made excellent reports. Besides Home and Foreign Missionary Societies, the church has a Mission Band, Dorcas Circle, and Ladies' Circle.

On Sunday the large church was entirely filled for the morning sermon, which was given by Rev. Edwin H. Hughes, of Newton Centre, Mass. After prayer by Dr. W. R. Clark, the text was announced: "How shall we sing the Lord's song in a strange land?" from Ps. 137: 4. His theme was, "Circumstances and Emotions." In the clear and forceful style which is characteristic of the speaker, the thought was unfolded and illustrated that all circumstances of place and time, church building and centennial, should be sanctified to spirituality. It was a delightful discourse.

In the afternoon another great audience assembled and listened to a thoughtful and beautiful sermon by Rev. Dr. N. T. Whitaker, of Lynn, Mass., for four years the successful pastor of this church. His text was taken from 1 Sam. 7: 12: "Hitherto hath the Lord helped us." The prayer before the sermon was made by Dr. William McDonald.

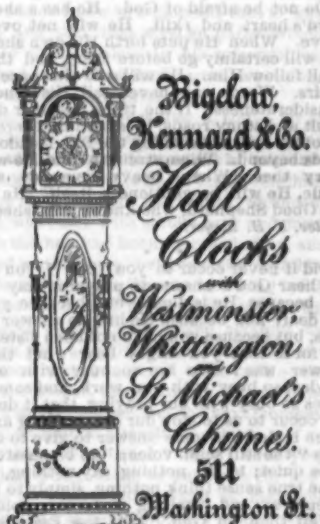
The union love-feast in the evening, led by the

pastor, was a happy service, participated in by a great number. Warmth, earnestness, and testimonies of advanced experience, were not wanting, for this is a spiritual people.

The pastors and people of Pine and Congress St. Churches, also of West End and Woodfords, have joined in the services of the celebration with the feeling that Chestnut Street's centennial is also the centennial of Methodism in Portland and vicinity.

The program was grandly planned and grandly carried out. The historical address of the opening evening, with Dr. Parsons' words of welcome; the banquet Friday evening, prepared and served in faultless fashion; the Sunday services of sermons and love-feast, were all that could be desired, and Chestnut Street people may be sure that all who participated in any way in her celebration are full of praise for the excellent management of it. The absence of some of the ex-pastors was a disappointment; but the presence of Rev. E. H. Hughes, so popular with Portland Methodists, aided materially in making the Sabbath a delight, and so contributed to the success of the occasion.

It is a matter over which all Methodists of Portland and vicinity felicitate themselves, that the strongest church of the Conference is a deeply spiritual church and of broad, catholic spirit, interested for all our household of faith.



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## The Family.

### THROUGH THE VALLEY OF DEATH.

Louise Dunham Goldsberry.

Shall I shrink what must be?  
Nay; God forbid that I shall fear  
To drink the angels' loving cup,  
Or be less brave to walk alone  
The narrow way my heart before has gone  
To company my loved ones as they went.  
Some dear voice unforget  
Will answer ere I call;  
Some hand I kissed with tears  
Yesterday, or yesterday,  
Will reach and help me up the last dark step,  
And give my knees back to me  
Without the tear.

### Thoughts for the Thoughtful.

The grass is brown on the hills;  
No pale, belated flowers recall  
The astral fringes of the hills,  
And drearily the dead vines fall,  
Frost-blackened, from the roadside wall.

Yet through the gray and sombre wood,  
Against the dusk of fir and pine,  
Last of their doral sisterhood,  
The hazel's yellow blossoms shine,  
The tawny gold of Africa's mine!

— Whittier.

If you wish to know whether you are a Christian, inquire of yourself whether in and for the love of God you seek to make happy those about you by smiles and pleasant sayings. . . . Are you a comfortable person to live with? Are you pleasant to have about? — *Gail Hamilton.*

We are in touch with the Invisible every hour; in His hand our breath is, and His are all our ways. We talk with Him when we pray. This is the holy secret of our prayer. We have but to believe to see this secret, not necessarily to understand it, only to know that this is its mysterious quality, its matchless splendor, in order to feel the need and to recognize the worth of daily prayer. — *Rollin A. Sawyer, D. D.*

Do not be afraid of God. He has a shepherd's heart and skill. He will not overdrive. When He puts forth His own sheep He will certainly go before them, and they shall follow Him. He will suit His pace to theirs. Words can never tell His tender consideration. If the track lies over difficult and stony roads, it is because there is no other way of reaching the rich meadows beyond. When strength fails, He will carry thee. When heavy demands are made, He will be gentleness itself. He is the Good Shepherd, who knows His sheep. — *Rev. F. B. Meyer.*

Did it never occur to you that if you do not hear God's answer to prayer it may be not because He is dumb, but because you are deaf; not because He has no answer to give, but because you have not been listening for it that you might hear what that answer was? We are so busy with our service, so busy with our work, and sometimes so busy with our praying, that it does not occur to us to stop our own talking and listen if God has some answer to give to us, with "the still small voice;" to be passive, to be quiet; to do nothing, say nothing, in some true sense think nothing, simply to be receptive and waiting for the voice. "Wait thou on God," says the Psalmist; and "Again wait thou on God." — *Lyman Abbott, D. D.*

The chill winds scatter, as they pass,  
The sere leaves on the yellow grass,  
And, underneath the dull gray skies,  
A bluebird through the orchard flies,  
Still keeping, though no song he sings,  
The heavenly assure of his wings.

O soul of mine! The autumn light  
Gleams pale! How near thy time of flight!  
What matters it that silenced long  
Has been thy May-time's rapturous song,  
Heed thou but kept, through all life brings,  
Unsated the brightness of thy wings!

— *Marian Douglas, in Harper's Bazar.*

We have a right to lay flowers on the coffin of our Christian dead. They will come forth in the beauty of new life. We open our New Testament and see Jesus, after He had risen, away beyond death. He has not been harmed by dying. No beam of the beauty of His life is quenched. The threads of the earthly life are not severed. He has not forgotten His friends, but takes up again the old companionships and friendships. So will it be with our beloved ones who sleep in Jesus. They will rise; and they will be the same persons we have known here, only they will be cleansed of their earthliness and their mortality. And they will not have forgotten us. Love never faileth. We shall resume friendship's story on the other side. — *J. R. Miller, D. D.*

We need burning hearts to give us power in working for Christ. It is not merely what a man speaks or does, but the spirit in which he speaks and acts, that gives him power with men. It is the man behind the words which gives them irresistible force, which throws them out with projectile power. It was said that every word of some of Webster's great speeches weighed pounds. Richard Sheridan was accustomed to say, "I often go to hear Rowland Hill because his ideas come red-hot from the heart." Dr. John M. Mason, when asked for an explanation of the remarkable power of Dr. Chalmers, replied, after taking time

for careful consideration, "His blood earnestness." If our words are to move men like an electric battery, we must be saturated with the love of the Lord Jesus. If that love is in our hearts, it will make our words mighty over the hearts of others; if we are constrained by Christ's love, men will take knowledge of us that we have been with the Lord, and they will yield to the power of His truth embodied in our lives and preached by our glowing words. This life will give unspeakable joy in our work, and that joy of the Lord will be our strength in manifesting a true Christian character, and in declaring by our words and acts the glorious gospel of the blessed God. — *R. S. MacArthur, D. D., in "Quick Truths in Quaint Texts."*

Rarely do those "outlive their usefulness" who, not suffering their powers to fall from indolence and luxurious pampering, love more and more the beauty of this beautiful world; who rejoice in all new movements to help man's progress, aiding them so far as possible; who keep the mind bright with high thoughts from good books, the heart warm with the love of little children; who, indeed, cultivate a lively interest in human beings generally; above all, whose souls are filled with that ever-present consciousness of God's love which gives repose for this life and trust for the next. The peace of God that passeth understanding fills their hearts with quiet sunshine to the last. The dying year wanes to a December close, only to usher in a joyous New Year, full of larger possibilities. The sun sets, but its radiant afterglow hints the glories of the coming dawn. The autumn leaf, bright to the last, falls from the tree, but only because pushed off by the eager new life crowding behind, the bud already formed, ready to expand in the tender warmth of the quick-coming springtime. — *Rev. P. Thorne, in Christian Register.*

### WOMAN'S BATTLE OF LIFE.

[Editorial.]

THE Massachusetts Bureau of Statistics of Labor has just issued a tabulation of returns regarding the occupations and salaries of women college graduates. These returns were given to the Bureau by the Association of Collegiate Alumnae and were gathered by schedules sent out by the Association. The investigation was conducted by the women "for the purpose of obtaining data respecting the wages of women who have had the benefit of college training, and as to their position relatively to men who are their competitors in similar pursuits, and especially in pursuits wherein both men and women perform substantially the same work." Replies were also obtained from employers of the women upon vital points in the investigation. The employees' schedules returned to the Association numbered 451, and the employers' 104. They were widely scattered through the North, there being 59 replies from Massachusetts, 90 from New York, 61 from California, 55 from Minnesota, 44 from Connecticut, 40 from Rhode Island, 39 from Indiana, and so on to smaller numbers.

There were thus 451 educated women from our best colleges who are taken account of in this view of their success in the struggle of life for themselves. Naturally, the purpose of the inquiry would exclude most of the married women, those who do not carry, in the business world, the brunt of competition. Hence it is not surprising that the total shows 389 single women to 28 married and 20 who have been widowed, nor that there is but one housewife returned, while after her entry is the addition: "Also literary work." Most of these 451 women graduates are engaged in occupations where it seems natural to find them, for there are 169 teachers. There are 47 engaged in library work, and 56 in which stenography, in whole or in part, is their means of support. There are 23 nurses, 10 bookkeepers, 19 clerks, 19 in journalism, 14 telegraph operators, and 14 type-setters, while the other employments are represented by fewer women, and most of the 69 occupations have only one representative, 51 being of this class. Most of the occupations are those in which it is natural that women should be employed, and there is not, on the part of these college women, such an invasion of the masculine domain as people might expect from the showing which has been made by women not classified as graduates. In the list are to be noticed an advertising agent, an astronomer, a cashier, a telegraph manager, a notary public, a registrar, a life insurance solicitor, a water analyst, and writers of advertisements; but the list of occupations, as a whole, is distinctively feminine.

The classification of these 451 workers according to their salaries has a practical aspect for all women trying to make their own living. The tabulation shows that 6 received under \$25 a month; 88 had \$25 but under \$50; 144 had \$50 but under \$75; 88 had \$75 but under \$100; 73 had \$100 but under \$200; 2 had \$200 but under \$300; and 2

had \$300 and over; while 48 did not answer at all. This table bears out what has been noticed regarding graduates of men's colleges: that many of those who have had a liberal education fail to get as large a share of the good things of life as many who have not had any such training, but who have entered business after graduating from the high or grammar school. It is interesting to compare the year's outcome for many of these college graduates with what they would receive if they were doing housework. It is evident from the nature of these occupations that the women must pay for their own board, room and washing, besides their clothing and incidental expenses. In the case of girls doing housework the first three items cost them no outlay of money; but they are a steady drain upon the women who are trying to support themselves. The rates for domestic service vary for different positions and in different parts of the country, but any woman who is interested for herself can figure out the sum which is received in a year by an ordinary domestic servant and what she is likely to have at the end of that time, if she is disposed to save it, and compare it with what she herself can receive and save after paying her expenses which are necessarily much larger. A little figuring on the basis of wages and prices current in Boston and vicinity makes it plausible that the ordinary housework girl can be better off at the end of the year than the first two classes under the above classification, and perhaps some of the third class.

This seems a wrong to those who have been at the time and expense of a college education. They are not doing as well as a girl from one of the old countries who has been here only two or three years and is tolerably competent. It suggests unpleasant remarks regarding what people will pay for good cooking and relief from household cares compared with the wages they will pay the young women who are training their children in school and doing much to shape their lives. Here are returns showing positively only 165 of the 451 graduates who are getting over \$900 a year, and many of them are getting much less.

There is a side of the case which relieves this somewhat. Of the 451 there are 338 who answer "yes" to the question whether they have any remunerative occupation besides their main work, though there is no indication of the extent or pay of this additional or outside occupation. To the question whether they were occupied with domestic or other outside cares, 117 answered "yes" and 289 "no." To the question whether their wages formed their entire support, 350 answered "yes," and 43 "no," while 58 did not answer at all.

A prominent feature of the investigation is the inquiry whether men are paid more than women for the same work. The answers show that in 150 cases men are paid more than women for the same work; that in 95 cases they are paid the same; in 5 cases they are paid less; while in 201 cases, or almost half, there was no answer to the question. There were 379 answers to the question whether the respondent aided in the support of others, and 167 answered "yes," while 222 answered "no." Out of the 139 teachers who answered, 62 said "yes" and 87 "no."

The opinions of the employers are of importance on this matter of the relative pay of men and women. Only 75 of the 104 answered directly the question whether the services of men and women were of equal value to them. Of these 46 said "yes" and 29 "no." Out of these 29 there were 15 who said that the reason why women were not as valuable was on account of physical or mental differences due to sex; 4 put the difference on the ground of insufficient training; 3 gave both these reasons together; 1 thought it was because women consider their work temporary; while 6 did not give any reason.

To the question why women receive less pay than men for the same grade of work, 29 employers said that it was due to the effect of supply and demand or competition; 21 said it was because of physical or mental differences or difference in general ability; while 17 said it was a matter of custom.

The latter part of the pamphlet is occupied with individual opinions upon the industrial condition of these educated women, and they throw much light upon the situation. Many plain truths are uttered, but there seems to be frequent in these replies a justification of the conclusion that one reason why women receive less pay than men is because, in the battle of life, they have not the strength or disposition to resist the effects of the law of supply and demand. There is less resistance by women to injustice than there is on the part of men,

and hence there is a more frequent acceptance of lower wages than men would be satisfied with, simply because of their stronger combative powers in demanding more, which the employer can afford to give. The investigation is valuable, though it does not point the way to a solution of the problem which is raised so frequently by salaried women.

### PRETTY WOMEN.

MEN are forever talking about pretty women, as if prettiness were the sole thing that could make the sex endurable. As their talk is not confined to age, race, or condition, it might be supposed to be the voice of nature, though it is really the voice of misunderstanding. But, with all man's prattle, does he mean what he says? Does he think so very much of woman's appearance, and so very little of her mind, her heart, her character, her manners? Is she, to him, all external, and nothing internal? The very idea is preposterous. Probably no man can tell just what it is in or about a woman that first allures him; that makes a distinct impression; that singles her out from all his acquaintances; that prompts him to believe her his counterpart. What we name love beguiles us in a hundred ways; plays sad tricks with our imagination; robs us of our reason for the time. We cannot see clearly; all outward objects are transformed. We may fancy the woman who appeals to us so mysteriously to be beautiful, though she be plainness itself. A glamour is on our eyes, a bewitchment in our brain. In a similar way we may regard women in general as fair, as attractive, as pretty, our liking for them being diluted into a sort of vague sexual admiration. We instinctively feel drawn to them — it is nature's law — and we do not know how to define the drawing or its source. So we ascribe it to their prettiness, when prettiness often is not at all the cause, nor even the sign thereof.

Good looks certainly do not repel us; on the contrary they invite us, because we believe they indicate diverse excellences held in reserve. They may not so indicate, however; indeed, they rarely do. But whether they do or not is of small consequence to the average man, who, while he thinks that he is won by comeliness, color, contour, is often won in spite of these. But his thought and its constant utterance mislead him, and the bulk of women also, to the conclusion that their appearance is immeasurably more important than their actuality, and in a connubial sense decides their fate. The current idea remains that women are usually accepted by and acceptable to men because they are attractive in looks, though the very reverse is known to be true. Philosophic bachelors often marvel why so many women have secured husbands, when they can make no pretence to natural favor, thus sustaining the prevalent theory on the subject. If they were themselves married, if they had any understanding how mysteriously and unexpectedly marriage may be effected, they would not countenance the notion that the color of a woman's eyes or the shape of her nose had anything to do with it.

The sexes mate by agencies unknown and enigmatical, even to the mated. The chief cause that contributes to union is a strange affinity, which no one comprehends, which seems to have no source of being, to offer no opportunity for conjecture. All the talk about pretty women is meaningless and a sham. That men are drawn to women, as women are to men, is one of the first things that we all learn from within. Old as time, the fact is always fresh to every generation. But that woman's particular appearance constitutes any part of the phenomenon is absurd. We like or dislike her independently of her looks. We may think of these in the beginning; but, if we incline to her, we forget, and cannot remember what we thought of them at first. — *JUNIUS HENRI BROWN, in Harper's Bazar.*

### LOSING FRIENDS.

ONE of the things that most people wake up to when they are approaching middle age is that they have lost a good many friends through their own carelessness. You receive an invitation to the wedding of one whom you knew well eight or ten years ago. He has quite passed out of your life; though, if you were living near each other so that you would meet occasionally, he is the kind of man in whose society you would find real pleasure. When the invitation comes you express your pleasure that Dick or John is to be married, and hope that he may be happy. And that is the end of it. You do not send a present, or, what is better — and often costs more — a friendly note conveying your congratulations and good wishes. The occasion passes without any sign from you, and you have lost an opportunity of identifying yourself with your friend's happiness. He will not associate you with that epoch of his life, and very likely will resent your silence. It is the same when you neglect to take note of a friend's afflictions. It is a real effort to write a letter of sympathy. But such a note may mean a vast deal to one in trouble, and by it you can bind a heart to your own with a hook of steel. The people who complain that they have so few friends, have themselves to blame for it. They have lost them through their indifference or thoughtlessness. "A man that hath friends must show himself friendly," — *Watchman.*



## TO LAURENCE.

[Four and one-half years old.]

A little shining ring lies in my hand,  
Not gold, nor starred with gems, but just, in-  
stead,  
A precious ring of sunny yellow hair  
Cut from my darling's head.

What art thou like, without thy frame of  
light,  
The aureole that made thy little face  
Like to the cherub faces which in heaven  
Are found in fairest place?

How many times I've stooped to kiss and  
bless  
The fairest little head in all my world!  
Tonight I bow my own with silent tears,  
And kiss one little curl.

Hobbed of thy crown, thou'rt still my little  
king,  
To whom I bend in worship, praying yet  
That the most Kingly Giver I may not  
In love for these forget.

What thou hast been to me, my little lad,  
Of sunshine and of bloom in darkest days,  
Only the Father knows, who plants some  
flower  
Along life's roughest ways.

Out of my arms, far out beyond my reach,  
The swift years beat thee, but my yearning  
heart  
Can never make of life a blessed thing  
From thee, dear boy, apart.

Till life's last day, thy tender, winsome face,  
Set with the blue and shine of heavenly skies,  
And sweet with childish graces, will remain  
Pictured before my eyes.

God keep thee, bless thee, love thee, little lad!  
I cannot fold thee always, safe from harm;  
Give him, dear Shepherd, through life's weary  
years  
The shelter of Thine arm.

Sharp griefs will come, and tears, unlike to  
these  
That make thy sweet eyes lovelier as they fall,  
Will dim thy sight and furrow thy fair cheek;  
Such tears must come to all.

But thou, my lad, be victor over all  
Life's sharp temptations and its bitterest  
pains;  
And bravely learn that earthly loss may mean  
To thee Heaven's highest gain.

Again, God bless thee, oh, my little lad!  
I bend once more to kiss this shining tress.  
And give my love, unmeasured and untold,  
With this good-night caress.

— J. H. G., in *Youth's Companion*.

## BE GOOD TO YOURSELF.

TWO old friends, parting at a street corner,  
were exchanging expressions of good will,  
and the stay-at-home, shaking hands with the  
prospective traveler, said, as they separated,  
"Good-by, be good to yourself." Indeed, per-  
haps it would be well if people were more gen-  
erally "good" to themselves, not only in regard  
to the preservation of health, but also in fol-  
lowing the old Smith theory of political econo-  
my. In other words, it might not harm the  
world, and very much benefit the world, if some  
people, especially many women, would learn the  
"beauty of selfishness."

This does not mean, be it understood from the  
first, that they who are "good to themselves"  
and invariably themselves first of all, first, last  
and all the time, should seek to become more so.  
But there are dear, patient, unselfish souls,  
whose disregard for their own pleasure, and  
even comfort, is so great that if one of these un-  
selfish women were to look back upon her life  
for the past year she could not deny that she  
has used herself worse than she would dream of  
using any one else.

She has dragged herself out of bed in the  
morning when she was not fit to stir, "because  
it is so lonely for the others if I am not down to  
breakfast." She has spent whole forenoons in  
the hot kitchen because "the children like my  
pies and doughnuts so much better than those  
the 'girl' makes." She has stayed at home to  
get dinner on Sunday "because the girl likes so  
much to go to church, and she has so few pleas-  
ures."

She needs a nap every afternoon, and really  
intends to take it, but there is this to be done  
for this one, and that is to be done for the other,  
and, after all, "it's a pity to humor one's self  
so." So the nap is not taken.

When she has had an invitation to go for a  
drive she has instantly thought of "old Mrs.  
B." or "poor Charlie C.," or some other unfor-  
tunate, and managed to let them have the pleas-  
ure instead of taking it herself.

She has kept in the background when there  
was anything to be enjoyed; but when a sacri-  
fice was to be made, or an unpleasant duty to be  
undertaken, she has come forward so willingly  
and cheerfully that the members of her own  
family say smilingly: "Oh, it's no special credit  
to her; she likes to do such things."

One woman needs fresh air and rest and re-  
creation as much as another, especially if she is  
the mother of a family, and yet it is usually a  
mother who lives this rôle of unselfishness. If  
unselfishness is such a virtue, and a virtue it is,  
why should not every member of the family  
practice it?

Be good to yourselves, then, women. Favor  
yourselves now and then, let some one have the  
pleasure of helping you occasionally instead of  
doing all the kindness yourself, and when an  
opportunity for enjoyment comes to you, im-  
prove it; don't always stand aside and give your  
chance to some one else.

Practice a little wholesome selfishness, and see  
at the end of the year if there is not a decided  
improvement not only in your health and  
strength, but in the manners and morals of  
your family as well. — *Boston Journal*.

## FOR WINTER EVENINGS.

AS an evening's entertainment, a "retro-  
spective party" given by a Washington  
girl was such a success that others may like to  
follow up her bright thought. With each invi-  
tation was sent a request for the one invited to  
bring a picture of himself or herself at the ear-  
liest age obtainable.

When the guests arrived all pictures were cap-  
tured by a young girl, who was seated beside a  
little table near the door of the drawing-room,  
where she delicately fastened to each picture a  
number. After the young hostess had received  
her friends each was handed a card, with num-  
bers ranging from one to fifty, or whatever num-  
ber of guests were invited. The pictures were  
then distributed, and the one guessing the  
greatest number correctly received the prize —  
a Greenaway Birthday Book. The booby prize  
was a tin plate, with the alphabet around the  
edge.

The evolution, in some cases, from a three-  
months-old baby, with a chubby fat in its  
mouth, to a full-fledged society girl, with a  
Psyche knot and "pneumatic sleeves," was dif-  
ficult to follow, and in a few cases recognition  
was impossible; and a fluffy-haired child, with a  
Mother Hubbard dress and trailing sash, was  
unutterably funny when placed beside the face  
of a tall medical student, with a long-tailed  
coat and dark mustache! Peel on peel of laugh-  
ter rang through the house as resemblances  
were traced or droll mistakes were made in at-  
tempting to do so.

Before it was time to repair to the dining-  
room penny toys were distributed to all the  
young ladies and afterwards to the men. Each  
toy had its mate, and the young man who found  
himself in possession of a tin whistle sought out  
at once one of the fair sex who owned the same  
musical instrument, whom he escorted in tri-  
umph to supper. A table was set with a border  
of animal crackers placed upon the cloth about  
six inches from the edge. Bibs were passed  
around, made of Japanese napkins, hollowed  
out for the neck, with strings of baby ribbon  
glued to the corners, each couple requiring the  
assistance of each other in adjusting, of course!  
Tall composites stood at each end of the table  
containing cookie horses (which were in reality  
delicate, home-made gingerbreads), and candy  
cans, about ten inches long, made to order at a  
candy factory, together with real old-fashioned  
"kisses;" tiny biscuits and glass pitchers filled  
with milk or lemonade finished the menu. —  
E. K. B., in *Congregationalist*.

## Little Folks.

## A COWARD.

Annie L. Hannah.

LANCE MORGAN'S map had won the  
prize, and no one was sorry.

"It isn't so bad to be beaten by Lance,"  
some of the boys said, when the decision of  
the committee was made known; "he's —  
well, he's Lance, you know."

Of course Lance was pleased, and quite  
frankly confessed it; but they all knew, as  
they clustered about him eager for a glimpse  
of the beautiful atlas which had  
been offered as a prize for the most perfect  
map of the United States, that it was more  
on his mother's account than his own that  
his eyes shone so as he passed it from one  
to another, glancing, now and again, toward  
the map which, at the master's request, had  
been hung upon the wall behind his desk in  
full view, to remain there till the end of the  
term.

In the midst of the exclamations of de-  
light from the boys, as one after another  
examined the prize, Lance felt a little hand  
slipped into his, and heard a low voice  
whisper: —

"I'm so glad, Lance! It's a beautiful  
map, and I'm so proud that you have the  
prize."

"Hallo, Davie, is that you? Well, I'm  
glad that you think it a pretty good map,  
and I shall expect you to take charge of it,  
as you live so near; it would quite break  
my heart if anything happened to it now,  
after all the weeks I have spent upon it.  
Yes, I am coming," to one of his friends  
who was calling him, and with a bright  
smile into the flushed, eager little face lift-  
ed to his, and gently patting the bent  
shoulder, Lance bounded away, all uncon-  
scious of what his lightly-spoken words  
meant to the little creature who stood gas-  
ing after him with loving, admiring eyes.

"Poor little Davie! Little, and lame,  
and not very brave; afraid of almost every-  
thing, poor little chap!"

These were words which Davie had once  
overheard spoken of himself. Not in an  
unkindly spirit — of that he was very sure;  
but because they were so utterly true, they  
cut him to the heart. Always the same; at  
work, at play, no matter what — always  
too little and lame, and far too timid to be  
of any use.

And yet Lance had trusted to him his  
beautiful map!

It was perhaps because he was so great a  
contrast to himself that Davie so looked up

to and loved Lance Morgan; for when your  
legs are crooked and your back a very queer  
shape, such a strong, handsome figure, to  
say nothing of a brave, true face, does carry  
great weight, particularly when they belong  
to one so universally kind and gentle, so  
brave and strong, as Lance.

Davie lived, as Lance had said, very near  
to the school-house; in fact, the little cot-  
tage which he shared with his father — for  
the two were quite alone in the world —  
was the only house within half a mile, and  
it was a saying among the people of the  
village that the school-house must have  
been built first, and then the village, for  
some unknown reason, had wandered half  
a mile away. But be that as it may, Davie's  
home, nestled close down beside it at the  
edge of the woods, was the only house of  
any kind near to it.

And so the little lad thought that Lance  
had good reason for asking that he would  
take charge of the beautiful map; never for a  
moment imagining that he (Lance) sup-  
posed that he understood that his words  
were spoken only in fun.

And so with a new and delightful respon-  
sibility, which made him feel more manly  
than he had ever felt in all his little life,  
Davie went back to his seat after Lance had  
left him, and sat there devouring the map  
with his loving eyes till recess was over,  
rejoicing that for once, in his excitement,  
Lance had forgotten to make him go out  
into the frosty autumn day to get what he  
called his mouthful of fresh air; for Davie  
did not love the cold, and would gladly, but  
for watchful Lance, have always spent the  
noon hour crouching over the stove.

When the school-house was closed for the  
night, the key was tucked beneath a cer-  
tain shingle known to all the boys, and al-  
ways to be found by him whose turn it was  
to open the door and see to the fire in the  
morning.

From this hiding-place, every afternoon  
just before the dusk grew too deep for him  
to see, Davie, having hobbled over from his  
home, would take the key and, opening the  
door, limp up the aisle and stand for a mo-  
ment before his precious charge to make  
quite sure that it was all right before leav-  
ing it alone for the night.

Lance would have been greatly distressed  
had he guessed the effect of his words so  
lightly spoken, so instantly forgotten; but  
it was well that he did not, for it would  
have deprived Davie of the keenest pleas-  
ure of his lonely little life had it been sug-  
gested to him that he was not doing his  
dearest friend a positive service.

And so the days passed on — days made  
almost holy to the little cripple lad by that  
one loving act; and then, one Saturday  
morning, a strange thing happened.

Davie's back had pained him sadly dur-  
ing the night, and I am afraid that there  
were tears poured into the friendly pillow;  
but toward morning he fell into a deep,  
quiet sleep, from which his father did not  
waken him, but, leaving his breakfast to  
keep hot upon the stove, let him sleep on.

The sun rose, and mounted higher and  
higher; the sparrows twittered and called  
from the bare trees; a gray squirrel, coaxed  
out by the warm November sunshine, came  
and stood upon his window-sill and scolded  
Davie for wasting the beautiful morning,  
but the little boy did not hear. Presently,  
however, he grew restless in his sleep,  
tossed and turned, and finally began to  
cough.

Lifting himself up half awake, he  
sat rubbing his eyes, which were smarting  
strangely, and wondering vaguely how the  
sun happened to be shining in at the north  
window on this particular morning when it  
had never done so before, and how so much  
fog had gotten into his room, and how there  
could be fog and sunshine at the same time.  
But little by little his senses returned to  
him, and then he began to realize that it  
was not fog at all, but smoke, that was fill-  
ing the room, and that it could not be the  
sun that was making that strange glare  
upon his wall; and having reached that  
point, Davie was out of bed in an instant,  
and seizing his crutch flew to the window  
and pressed his face so suddenly against  
the pane that the squirrel was frightened  
half out of his wits and bounded away,  
scolding, into a great pine tree.

But Davie was in no doubt, for the cause  
of all that had so puzzled him was there  
before his startled eyes.

The school-house was on fire!

Poor little Davie! Of all people to be  
placed in such a position! His first thought  
was to get away, far away, from those cruel  
flames which were bursting from the win-  
dows near the door, filling him with almost  
uncontrollable terror.

Hurrying on his clothes and catching up  
his crutch again, he was out of the house

before many minutes had passed, and was  
making for the road which led to the vil-  
lage, when suddenly the thought of his pre-  
cious charge stopped and held him fast.

But what, after all, could he do? — so  
little, so lame, and so very, very fright-  
ened? Folks would be sure to see the  
flames and come and put out the fire. But  
— but would they be in time to save Lance's  
beautiful map? It was not too late to do  
so now; it was hanging at the back, and  
there was a door near it, and the fire had  
not reached that part of the building; but  
how would it be in ten, even five, minutes?  
Davie caught his breath, trembled, and  
grew deadly pale. So little, so lame, so  
horribly afraid, he turned and hobbled back  
toward the burning building.

"Fire! Fire!" the cry rang out on the  
still autumn air.

"It must be the school-house," every-  
body said, for there was no other house in  
that direction. Had a coal fallen from the  
stove? Had there been an imperfection in  
the pipe?

Talking, questioning, the eager men and  
boys hurried thither.

It was past all help, that the first one saw  
who reached it; all that could be done now  
was to save the cottage and keep the fire  
from the woods.

"Come, fellows, we'll go round to the  
rear and beat it away from the rail fence."

It was Lance who spoke, Lance who,  
running with bent head through the smoke  
which poured from the rear door, stumbled  
and almost fell over something lying on the  
ground at the foot of the step. He caught  
himself, then, leaning down, laid his hand  
upon the obstacle, giving an exclamation  
as it came in contact with what was evi-  
dently a human body; and as he peered  
more closely, his eyes were able to distin-  
guish that it was a child, lying almost with-  
in reach of the angry, hungry flames; and  
as he caught the little form up in his strong  
arms, Lance knew in a moment that it was  
Davie, and that that strange parcel which  
he held clasped close in his unconscious,  
scorched and blackened arms was none  
other than his own prize map!

With something very like a sob — for in  
an instant it rushed in upon him how it had  
come about — Lance ran with his little bur-  
den quickly to the cottage, and laying him  
on the bed bathed the white forehead,  
which was black with smoke now and from  
which the hair had been scorched away, and  
poured water down between the parched  
lips, working with heart throbbing with  
keenest pain till, finally, with a sigh the  
blue eyes opened and looked straight up  
into his with a bewildered, questioning ex-  
pression. Then, as it all came back — the  
fear, the horror, the scorching flames — he  
gave a great shudder; but the next moment,  
trying to control himself, he asked: —

"Did I save it, Lance? Did I save your  
map that you told me to keep safe for you?  
I tried very hard, but it hung so high, and  
the smoke was so thick, and I was so afraid  
— I am always such a coward! I can't  
seem to remember — did I save it?"

"Yes, yes; you did save it, Davie!" cried  
Lance, with aching heart, as he thought at  
what a price it had been saved; and almost  
at the moment he flung himself upon his  
knees beside the bed and buried his face in  
his hands, for, with a little gasp, Davie's  
head had fallen back, his eyes closed, and  
he lay there white and still.

Dead? No, Davie was not dead, as Lance  
and all the others thought for ten long min-  
utes. I could never have had the heart to  
tell you this little tale had Davie died. No,  
he was not dead; and when they thought all  
hope was passed, he once more opened his  
eyes — opened them wide with wonder and  
amazement; for what is this he hears Lance  
sobbing, as he kneels there with hidden  
face?

"O Davie, Davie! How can I ever for-  
give myself? Dear, brave little hero!"

"Brave?" "Hero?" He — Davie? He,  
so little, so lame, and so very, very far  
from brave! He must tell Lance how  
frightened he was, for he does not seem to  
understand. And so he speaks his name,  
and as Lance looks up with a little cry of  
joy at the sound of that voice which he had  
never expected to hear again, showing a  
face wet with tears — tears of which he had  
no need to be ashamed — the child put up  
his little blistered hand to wipe them away;  
but before he could speak, before he could  
frame the words which he felt that he must  
say to clear from Lance's mind that strange  
mistake, another voice had taken up the  
strain.

"Three cheers!" it cried. "Three times  
three and a tiger for Davie! For Davie, so  
little, so lame, but so very, very brave!"

And with fast-beating heart, trembling  
with a happiness he never had hoped to  
feel, Davie buried his face in Lance's shoul-  
der and listened to those cheers in which  
Lance, though holding him close, was not  
able to raise his voice.

(Brooklyn, N. Y., published Oct. 11, 1895)



## Editorial.

## GAIN OF THE GOSPEL.

THE supreme gain of the Gospel is spiritual; it is a gain securely invested in character, at once remunerative and permanent. There will be no depreciation in the stock, no shrinkage in the income; the stock stands above par and the income advances with lapse of years. But the gain of the Gospel is not along a single line; "godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Bad men would persuade us that the chances of gain are all against the person who accepts as his standard of conduct the Decalogue and the Golden Rule. Wealth is reached by trick and dishonorable methods. To be honest and honorable is to put one's self at a disadvantage in the mart of trade. In this as in many other matters wickedness is short-sighted. Immediate advantage is usually permanent disadvantage. The trick once found out is a bar to success ever afterwards. Honesty may serve poorly as a policy, but it works admirably as a fundamental principle of character. The honest way is really the only safe way. The majority of those who have tried the opposite have found out their mistake; the rest will, if allowed time.

But some of those same people who think the Decalogue a poor business standard, tell us the churches have become religious clubs for the rich. The two statements are strangely out of harmony with each other; they cannot both be true. If the Gospel be a bar to successful business, we should hardly expect to find rich people clubbing in churches. Now the facts about churches are these: Nearly all of them began with poor people. The rich in them did not come in from outside; they came up from the poor people who originated them. The moment the churches were founded the people in them began to rise in the scale of intelligence, capacity and good repute. In some instances the original members, by reason of economy, industry, experience, and steady habits, acquire wealth; in others, their children or grandchildren come to the heritage which was not reached by the fathers. In both cases the economic gains are the result of principles and habits learned under the Gospel. The self-regulation, self-denial and constant devotion enjoined by the religion of Jesus Christ tend to gain, not by leaps and speculative processes, but by care, economy and industry. The gains are steady and assured, so that the people of a church who seemed to sacrifice their chances for a moral sentiment come to be the well-to-do part of the community. The result is no accident; it is the inevitable outcome of the course of things. "Godliness is great gain." It is gain in the best way—a gain that remains with a good deal of permanency, and that does not damage the characters of those who attain it.

## GREATER THAN WESLEY.

THAT John Wesley, the founder of Methodism, possessed eminent ability in many directions, is now generally conceded by most candid and intelligent persons. Both his words and works praise him in the gate; and those words and works are the true measure of the man, showing as they do his versatility, his high purpose, his insight and foresight, his eminent moral qualities, and the steadiness of his movement. The testy criticism of Matthew Arnold, that he was a narrow and commonplace man, flies in the face of the facts, as well as of the judgments of the ablest men. He is one of those commanding historical figures whom his contemporaries, in most instances, failed to understand. Reformers are seldom known by their own generation; men must have the advantage of perspective to understand their real importance. The little-great men of the hour diminish and fade with lapse of time, while the shadow of the great evangelist of the eighteenth century increases in size as we recede from it. He was not simply a man of the time; he was a man for all time.

The judgment of Matthew Arnold had the narrowness of the mere scholar. The views of Dean Stanley, another churchman, were much broader. In his address to the Methodist preachers of New York in 1878 the Dean said: "It is no disrespect to the great society of Methodists, it is no disrespect to the eminent and venerable persons who sit around me, to say that no one has risen in the Methodist Society equal

to their founder, John Wesley. It is this which makes his character and which makes his fortunes so profoundly interesting to the whole Christian world." There are people who concede what the Dean claimed, and add that the Methodists have been servile copyists of the founder; but in this they move in advance of the facts. Whoever will take the trouble to read the history will find that Methodists have from the first exhibited a sturdy independence known to hardly any other sect in modern times. While the name of the founder has been held in high honor by all his followers, they have always claimed and exercised the right of private judgment, and have exerted their influence to secure modifications in the ecclesiastical institute he established even against his wish and purpose. If no one man has arisen in the Methodist Church in all respects superior to the founder, the body has always been greater than the one man. The best features in Methodism, in fact, came not from the founder, but from his followers. In some instances they adopted them in spite of him, and in others by his acquiescence. Had the mission of Wesley been controlled by his original plans and purposes, it would have failed of the large results rendered possible by the suggestions or the insistence of his people.

In this particular the case of John Wesley is singular. Most reformers and church organizers have created organizations in their own image and placed them in swaddling-bands from which they seldom or never get free. The images of Calvin, Luther, Knox, of George Fox and Theophilus Lindsey, are still visible, in even minute detail, on the ecclesiastical organizations formed by them. Their systems were stereotyped and the souls of generations were shaped by the original forces. In the case of John Wesley, whose masterful personality is thought to have tolerated no criticism, no modification of his plans, we might suppose his schemes would be unaffected by his following; but, to our surprise, he is the one founder who learned some of his most important lessons from his disciples—disciples who, in traversing his plans, were guided by a larger wisdom than that accorded the great man they delighted to recognize as master and founder.

If we descend to particulars, the important services of the Methodists in modifying the plans and institutions of Wesley will become still more apparent. To begin at the foundation, the class and Sunday-school came as suggestions from his followers. His eminence is seen in the appreciation and acceptance of the improvements. According to Emerson, genius is required to know how to borrow, and certainly few men ever utilized to better purpose the suggestions coming from other minds than John Wesley. Without his magic touch, however, neither the class-meeting nor the Sunday-school would have been of any practical value.

The followers of Wesley modified the essential character of the entire movement. Wesley was a churchman, and he intended to retain the new societies within the Established Church. That they finally became an independent church was due to their insistence. The idea of separation was most painful to him; and, in England, the formal separation was delayed until his death, but came immediately after; while for the societies in America he yielded after the Revolution to an arrangement which was virtual separation. In both instances the impulse came from the people, who builded larger and wiser than the founder knew. It was really the broader plan of Providence, wrought out through the moral instincts, the sanctified reason and practical needs of the people. What is most remarkable of all, the American societies renounced the authority of Wesley himself. Though still welcoming sympathy, advice and encouragement, the new body found ultimate authority in itself. American Methodists revere the memory of Wesley, but they will never cease to be grateful that the American leaders made an independent and American church.

Again, the lay ministry was not in Wesley's original plan. He deprecated the attempt. It ran against all his church prejudices. His whole training had been in the opposite direction. Perhaps none but his mother, as stout a churchwoman as he was churchman, could have changed his mind. For a layman to preach was a sin, to be punished by the judges. All honor to the man who accepted the new order when once he found it was owned of God! It was a splendid instance of independence exhibited in the face of Christendom and a notable re-enforcement of the Methodist

movement. The lay preachers added immensely to the corps of Christian workers; they bore the message into the regions beyond.

Wesley possessed to a remarkable extent the missionary spirit. The world was his parish. But at the same time his world was a small one compared with that of today. The massive attack on the pagan world in our country was organized and has been inspired and led, so far as the Methodists are concerned, by the successors of Wesley. Coke gave the key-note; great multitudes in both continents have joined in the divine harmony.

In view of these and similar facts which could be given, it seems proper to remember that, great as was the founder, as teacher, leader, organizer, he was deeply indebted for the wide and glorious success of the movement to the deeper and broader wisdom incarnated in the masses he drew about him. The people, however often mistaken, are in the end wiser than the greatest leader. The leader must learn of his following. Washington and Adams and Jefferson appealed to the commonality. Lincoln moved forward only as he felt the heavy pulse-beats of the people; the impulse from this fresh contact bore him on with unconquerable inspiration to heights of achievement unnoted in his original plan. Wesley must be measured not as an individual, but, like Napoleon and Wellington, like Grant and Sherman, by the massive forces he was able to organize about him, and on whose intelligence and enthusiasm the cause has been borne to success.

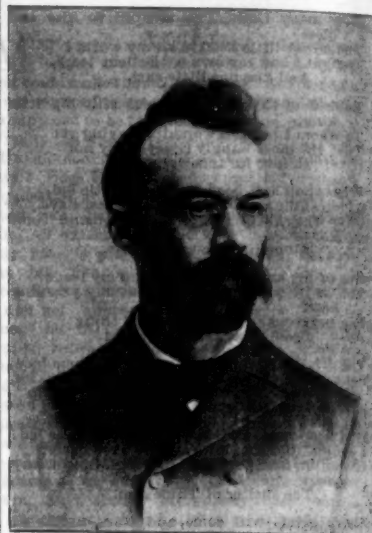
## Massachusetts Manufactures.

WE are indebted to Hon. Horace G. Wallin, chief of the Bureau of Statistics and Labor, for the Ninth Report of the Bureau, covering the statistics of manufactures for 1894. There is some shrinkage in the volume of manufactures in the year of greatest depression in business, but the shrinkage is much less than might have been anticipated. The report for the current year will be likely to show a pretty thorough recuperation. The total number of manufacturing establishments in the State reported to the Bureau is 4,098. The total capital invested is \$417,647,686, less by \$13,473,500 than the previous year—a shrinkage of 3.13 per cent. The stock used was valued at \$287,212,036; value of manufactured goods, \$496,144,574; persons employed, 263,396. Some of the leading industries of the State are as follows: The cotton industry is vastly in the lead, it being valued at \$114,013,597, besides \$3,124,998 for cotton, woolen and other textiles. Then follows the boot and shoe industry, \$38,125,879—a slight gain over the preceding year; leather, \$8,344,321—a considerable gain; machinery, \$30,414,153; metals and metallic goods, \$19,367,325; paper and paper goods, \$24,581,835; rubber and elastic goods, \$14,465,922; railroad construction and equipment, \$1,496,000; print and dye works, \$16,905,109; printing and book-making, \$3,761,345; food preparations, \$13,925,118; furniture, \$5,143,309; woolen goods, \$24,094,136; worsted goods, \$15,225,680; musical instruments, \$4,338,017; electrical apparatus, \$2,177,714; carpets, \$7,277,240; clocks, watches and jewelry, \$4,853,669; clothing, \$3,333,956; non-spirituous liquors used as beverages, \$375,280; liquors, malt, distilled and fermented, \$7,699,542. This Report has great value for the student of industry and manufacture. A large part of the labor of the State is employed in the various kinds of manufacture, and the rate and amount of wages are given. The industrial chronology at the end is a valuable feature, giving, as it does, some account of the changes in the industries in the various towns and cities. Every phase of our manufactures is touched and fairly presented in the introduction, analyses and tables.

## The Prophet of a New Dispensation.

WE are happy to announce that Prof. G. D. Herron, whose portrait we present to our readers, is to spend several days in this city and be heard in our pulpits and on our platforms. Professor Herron teaches that the principles of the Sermon on the Mount are absolute and practical, and should be applied to the government of society, to business, and to politics. Though perhaps few men in the country are more widely known, yet he is only thirty-two years of age. From his early boyhood he was conscious of a divine call, and that God had entrusted him with an important message to his fellows. Although he felt this word as a fire in his bones, he did not give it utterance in any conspicuous way, outside of his small parish, until 1891, when he was invited to address the Minnesota Congregational Club at Minneapolis. For a fortnight or more he shrank from the utterance, but finally delivered the address entitled "The Message of Jesus to Men of Wealth," and thus "fired a shot heard round the world." Two years ago a "professorship of Applied Christianity" was established for him in Iowa College at Grinnell, Iowa. He has delivered in these years of his professorship courses of lectures in many of our large cities. The books he has published up to date are: "The Larger Christ," "The Call of the Cross," "A Plea for the Gospel," "The New Redemption," "The

Christian Society," and "The Christian State." We exhort our ministers especially to improve this opportunity to hear Prof. Herron's message, because of the freshness and suggestiveness of his teaching. While some may not be prepared, at the first hearing, to accept the full scope of his conclusions, yet we are assured that the utterances of Jesus, as interpreted by him, will ever afterwards seem more comprehensive,



Prof. George D. Herron, D. D.

pertinent and luminous. His appointments, so far as arrangements are now completed, are as follows: Saturday, Nov. 16, College Club (Women's). Sunday, the 17th, at 10.30 A. M., Mt. Vernon Church, Beacon Street, and Massachusetts Avenue. Monday, 10 A. M., Congregational Ministers' Association; 4 P. M., begins a series of lectures on "The Social Interpretation of Christianity," at Shawmut Church, Tremont and Brookline Sts. Tuesday, 2 P. M., Episcopal Theological School, Cambridge; 4 P. M., lecture at Shawmut Church; 8 P. M., address to the Harvard Religious Societies. Wednesday, 12 M., Boston University; 4 P. M., lecture at Shawmut Church. Thursday, 4 P. M., Shawmut Church; 8 P. M., People's Union (Socialists). Friday, 4 P. M., Shawmut Church; 8 P. M., Twentieth Century Club. Saturday, 4 P. M., Shawmut Church. Sunday, 24th, 10.30 A. M., Tremont St. Methodist Episcopal Church. Monday, 5 P. M., Congregational Club.

## "Are These Things So?"

REV. DR. S. A. STEEL, editor of the Epworth Era, the official organ of the Epworth Leagues of the Methodist Episcopal Church, South, a minister who has held a place of distinguished honor in his church for many years, in the issue of his paper for Oct. 31 expresses his views with characteristic frankness and force upon the Negro of the Southland in his present condition and moral state as compared with his past. His statements fly in the face of the prevalent impressions and convictions of our readers concerning the Negro at the present hour. Dr. Steel says:—

"I am fully convinced that the Methodist Episcopal Church, South, ought to take hold of this question of negro evangelization. The experiment of the North has failed. It has broken down completely. Its fine theories about the negro are blown to the winds by the actual results of thirty years of freedom. The South received the negro from Africa as a barbarian of the lowest type, and by its mild and humane system of bondage, almost misnamed slavery, it converted him in a generation into an industrious, useful, contented, and happy race, devoted in their attachments and faithful in their services to the white people they called their masters. The North set them free, enfranchised them with the ballot, preached the doctrines of equality to them; and, in a single generation, has succeeded pretty nearly in undoing all that had been done for them. A few schools, here and there, are educating a few hundred, but the level of the race is slowly sinking. The negro is today far below what he was in 1860, in all that constitutes moral character. Take this single crime of rape as an illustration. In 1860 a lady might have walked, unattended, without fear of harm, from the Atlantic to the Mississippi. Every man, white or black, was bred to that chivalrous regard for woman, that almost reverential sentiment of esteem for the female sex, that pledged him to her defence against every evil agency. So thoroughly had Christianity done its work in the hearts of the simple Africans that their masters left their homes, their wives and daughters, under their protection while they went far away to war; and not a life was lost, not a house was burned, not a woman touched in all the chaos of that time. Thirty years have passed under the Northern system of instruction, and today there is not a country district in the South where it is safe for a lady, unattended, to go out of sight of her home. The modern negro is a failure. Our Northern friends—and many of them read the Era—will not like this; but it is the good Lord's truth, and the sooner we all face it, the better for all parties concerned. . . .

"This problem can't be solved by the Boston Monday Lecture Course, or the philanthropic visionaries, who know about as much of the Southern darkey as I do of the aborigines of the moon. Under their policy he is drifting to inevitable destruction. What modern philosophers call the 'social efficiency of the race' is far below the point where he can successfully compete with the dominant white race, and it is steadily sinking lower. *Hic, haec, hoc*, will be the ruin of the African. . . . I want to see Southern Methodism grapple with this great problem with an



energy and earnestness and intelligence that will clear its conscience of all responsibility for the further degeneration of the negro. I give the North credit for the best intentions, and admire the generosity that has prompted their efforts, and the heroic self-sacrifice of many earnest men and women who have faced obloquy and toil to elevate the negro. But they have proceeded on a wrong theory, and the deplorable lynchings that disgrace our civilization are the fruit of their mistaken policy. That old race, born and reared in slavery, is almost gone. Now and then a venerable old man, with the high-bred politeness he learned as a slave, takes off his hat and salutes you as 'Marster'; or an old auntie, with a kerchief around her head, 'curtains' as once she did in stately halls; but such touching courtesies are fast becoming a memory. The old darkeys are nearly all gone to their long home; and, as far as we have been able to ascertain, not one of all who have been lynched in the South belonged to this old panel. We are dealing now with the 'new negro,' the product of freedom, and he is about as worthless, good-for-nothing a specimen of the genus homo as can be found in creation. Politeness he does not know, morals he has not; insolent, insulting, and trifling, he is a candidate for 'the pen,' or, like too many of his race, finds himself caught in the cyclone of a mob, and dangling, bullet-ridden and mutilated, from a limb. Nobody would put him back in bondage—too glad to be free himself. But there are plenty of people who, unless we can improve him, would put him where the mythical McGinty is said to have gone—at the bottom of the sea. We must do something to make a better man of him, or his doom is sealed. Let us try the Gospel."

These are grave declarations made deliberately by an honored representative of our sister church, who has spent his life in the Southland. "Are these things so?" Is the Negro as a race degenerating? If Dr. Steel is dealing with facts, we ought to know it. There is no advantage, even to the Negro race itself, in having its condition misapprehended by our church. We submit Dr. Steel's indictment of the modern Negro to the latter's professional defenders, and invite them to disprove the foregoing assertions. Dr. Steel makes certain specific affirmations. Is he mistaken in his charges of degeneracy? Our columns are open to any one who will show that this Southern editor's allegations are not founded in fact. We do not solicit evidence bearing upon the charge that Negroes no longer say "marster," or "curtay," as in the old slave days. (We are gratified to be informed that the race is outgrowing its sense of servile subordination. Such an evidence of self-respect is not a manifestation of degeneracy.) We desire in reply, not unsupported assertions, not prophecies and philosophies, not criticisms and recriminations, but brief, explicit statements, supported by proof, concerning the actual condition, not of a fraction of the African people, but of the entire race. Let us have the bottom facts in the case. Dr. Steel is to be commended for the fearless manner in which he takes his own church to task for the shamefully meagre work that it has attempted since the war, in evangelizing and elevating the colored race. If what he says about the present condition of the Negro be true, his church should do a thousand times more; and our church, while it might perform its work in some respects on a different basis, ought not to do one whit less, but a hundred times more.

### Personals.

—Bishop Taylor preached last Sunday in Washington at Ansbury Church in the morning and at Foundry in the evening.

—Prof. Huxley's biography is being prepared by his son, Mr. Leonard Huxley.

—Alfred B. Roe, of Worcester, having served in the House four successive years, has been elected to the State Senate.

—We are not surprised to read in the *Methodist Advocate-Journal* that "Bishop Joyce has had glorious revivals at his Conferences."

—We are gratified to learn that Rev. Claudius B. Spencer has returned from California to his pastoral work in Denver, "healthier than for years."

—The *Congregationalist* of last week presents an excellent portrait of Hugh Price Hughes on its first page, and publishes in the same issue a very readable sketch of the man and his work.

—President Eliot, of Harvard University, delivered last week an address before the students of the Woman's College, Baltimore, taking for his subject the conditions of earthly happiness.

—Mrs. E. H. Moore, of Athens, Ohio, the venerable mother of the editor of the *Western*, has been smitten anew with paralysis. She is eighty years of age, and is prepared to enter the celestial city.

—The fact is gratefully recalled in the last *A. M. E. Review*, in connection with the death of the artist, Thomas Hovenden—who is best remembered by the general public in connection with the painting known as "Breaking Home Ties"—that he painted the picture of John Brown on the way to his execution. The artist devoted two years to the work. He was an enthusiastic admirer of John Brown, and the loyal friend of the Negro. He visited Harper's Ferry and the place of execution, and became thoroughly imbued with the spirit of the man whose portrait he was to paint. The scene which the artist put upon canvas is thus described by James Redpath: "As John Brown stepped out of the door of his jail to go to the scaffold, a black woman, with a little child in her arms, stood near his way. The twain were of the despised race for whose emancipation and elevation to the dignity of children of God he was about to lay down his life. His thoughts at that moment none can know except as his acts inter-

pret them. He stopped for a moment in his course, stooped over, and with the tenderness of one whose love is as broad as the brotherhood of man, clasped it affectionately."

—D. L. Moody's revival services in Atlanta are attracting enormous crowds. At every service seats in the big tabernacle are at a premium, though it will accommodate about six thousand people.

—Rev. Reuben Anderson, of Tilton, N. H., called at this office on his way home from Baltimore, where he had been as visitor from the New Hampshire Conference to the Woman's College. He expressed himself as greatly pleased with that institution.

—Bishop Thoburn is on his way to India to hold the Conferences assigned to him, after which he will again return to this country. His plea for India before the General Missionary Committee, always so persuasive and effective, will not be heard this year.

—Dr. A. B. Leonard, whose zeal never flags and who never seems to become weary in his work, delivered an address on Missions at El Dorado, Kan., Monday evening, Nov. 11, on his way to attend the meeting of the General Missionary Committee at Denver.

—Mr. Roosevelt's term of office as police commissioner does not expire until 1901. The *New York Sun* says: "He will not be guilty of malfeasance. A Democratic Legislature is the only thing that could interfere with his activity, and such a Legislature seems too improbable."

—Mrs. Louisa B. Newell, widow of the late Rev. F. C. Newell, of the New England Southern Conference, died suddenly of pneumonia at Kingston, R. I., Nov. 8. She was a woman of excellent Christian character and her end was peace. A suitable obituary will soon appear in our columns.

—Rev. Ferdinand C. Iglehart, pastor of the Park Avenue Church, New York city, has signified his willingness to accept the invitation of Simpson Church, Brooklyn, to become its next pastor. Dr. Iglehart is forty-nine years old, and was graduated from De Pauw University in 1867. He has attained high rank in the church as a preacher and successful pastor.

—Rev. Robert J. Davies, of the Troy Conference, died at his home in South Cambridge, N. Y., Monday, Oct. 28, aged 57 years. He is survived by his wife, three daughters and a son, Rev. Arthur R. Davies. The funeral services were held Thursday, Oct. 31, and were conducted by Presiding Elder T. A. Griffin, assisted by Revs. W. H. Hughes, E. C. Farwell, J. K. Wager, C. E. Green, and Alfred Eaton.

—The Boston Herald utters an appreciative word for Hon. Warner Miller in saying: "Warner Miller is to be credited with the pluck of his convictions. He made the Republican Party of New York pledge itself to the maintenance of the Sunday laws, and while his party faltered on the question, he never wavered nor winced. People may differ with Mr. Miller, but they will have to allow that there's nothing of the trimmer about him."

—James C. Matthews (colored), recorder of deeds at Washington under President Cleveland's first administration, was last week elected Judge of the Recorder's Court in the city of Albany, N. Y. The office carries with it the powers of a Supreme Court Justice. He was nominated and elected on the regular Democratic ticket by a majority of over 2,000. It is the highest judicial office ever held by a man of his race in this country.

—Rev. Wm. D. Bridge, of the New England Conference, has received his appointment by the Eastern and Western Book Concerns as official reporter of the proceedings of the coming quadrennial General Conference. Mr. Bridge was a member of the staff of reporters at the General Conference of 1890 in Cincinnati, of 1884 in Philadelphia, of 1888 in New York, and in 1892 was chief of staff at Omaha. His present appointment, therefore, covers five General Conferences.

—During the recent session of the Southern California Conference, a party of ministers ascended Mount Lowe. Standing at the head of the table in the Echo Mountain House, where one hundred guests were seated, Bishop Warren, moved by the marvelous displays of beauty around and beneath them, broke out in this expressive invocation: "Holy, holy, holy, Lord God Almighty! The strength of the hills is Thine. We thank Thee for vision, for light. The unutterable glory of mountain and sunset and earth and sky are Thine. But Thou hast given them to us for our joy and blessedness. Accept our inexpressible gratitude in the name of the Beloved. Amen."

—The visit of Rev. W. V. Kelley, D. D., editor of the *Methodist Review*, to this city will be long and gratefully remembered by those who were privileged to hear him. His sermon on Sunday evening—the last of the University series at First Church—upon "The Meaning and Range of Human Personality," was remarkable for profound thought and for forcible and classic expression. His lecture on Monday forenoon before the Evangelical Alliance upon "Robert Browning: A Master in Spiritual Things," received the highest expressions of appreciation from scholarly men of all denominations.

—We learn, with profound sorrow, which we share with a multitude of friends in the East and more especially in the West, of the death of Mrs. Ellen Hunt Curtis, wife of Dr. Olin A. Curtis, in Edinburgh, Scotland, Oct. 26. Mrs. Curtis gave birth, August 30, to a daughter. Anemia ensued. The physicians thought they had got the better of this, but it appears to have

been complicated with the results of previous diseases lingering in her system, and was accompanied with great suffering. Mrs. Curtis was a woman of remarkable character. With a mind of great natural power, she had secured a fine classical collegiate education, and had studied subsequently at home and abroad till she had achieved a high order of scholarship. She was a superior teacher, and her popularity and success were great in several collegiate and other institutions. As a wife she was a woman in whom the heart of her husband could safely trust. As a worker in all church enterprises, both before and after her marriage, her energy, executive ability, public spirit and tact made her exceedingly useful. She was interested in all that pertained to the kingdom of God. She sympathized deeply with her husband in the great work to which he was called, and her carefulness and solicitude for him knew no limits. She was the only daughter of a devotedly loved and loving mother, to whom the bereavement is particularly heavy. Dr. Curtis can but suffer keenly from this stroke. He will have the prayers of many and devoted friends. The God of all grace will surely comfort him in this day of unspeakable sorrow. A more complete notice will appear later.

—In the decease of Mrs. Dr. Levi G. Hill, of Dover, N. H., the mother of Mrs. Dr. J. M. Buckley, Oct. 25, there passed to her reward a woman of unusual abilities, force of character and usefulness. Dr. Buckley in a fitting tribute in last week's *Christian Advocate*, says:—

"Mrs. Hill was a member of the First Parish Church (Congregational), the first organized in New Hampshire. Of the firmest religious convictions, familiar with the vicissitudes of theological principles and teaching in New England, and conversant with denominational distinctions, so liberal were her views that her interest was as deep in the spiritual welfare of other churches as in her own. In Methodism she was early interested from the fact that her oldest brother, John Walker Shackford, who settled in Virginia more than fifty years ago, became a Methodist and afterward a minister, and with his oldest son, also a minister, is connected with the Methodist Episcopal Church, South. . . . The charm of her hospitality arose from her strength of thought, vivacity of manner, and beauty of language, enriched with the results of lifelong reading in the best literature and habitual thinking, all blended with an intense interest in national and local questions and an equal interest in her friends."

### Brieflets.

We are again compelled to add four pages in order to promptly present to our readers important current events, with the usual variety.

Dr. Hamilton's report of a visit to the Blue Ridge Conference, written under his well-known nom de plume, is particularly interesting. See page 3.

We quite agree with the *Christian Standard* of Philadelphia when it affirms: "Careful analysis may show that current Christianity has a strong admixture both of Paganism and of Judaism."

New subscribers to ZION'S HERALD receive the paper for fifteen months for the price of one year's subscription.

This is an era of centennials in New England. In this issue we have reports of centenary services at Chestnut St., Portland, Me., and at Truro and Provincetown, Mass.

One of the leading ministers of the Maine Conference sends the names of several of his official board as subscribers, with the announcement that there is only one non-subscriber to ZION'S HERALD left, and that he will be obliged to yield to the minister's importunities.

Special attention is called to the article relating to the proposed new Deaconess Hospital in Boston, on page 4. Now is the time for friends of this most worthy cause to rally to its support financially.

Mrs. Humphry Ward, in a recent lecture on books, recalled a dictum of the late Master of Balliol (Dr. Jowett), who once said to her: "We shall come in the future to teach almost entirely by biography. We shall begin with the life which is the most familiar to us, the life of Christ, and we shall more and more put before our children the great examples of persons' lives, so that they shall have from the beginning heroes and friends in their thoughts."

Miss Willard, on being asked why she so frequently made use of the terms "brother" and "sister," gave the following characteristic answer: "Because of my Wesleyan training, I may be thought by my friends that when I use the words brother and sister, which I constantly do, it is from long association with my fellow-members in the same household of faith. But I wish to disavow this definition, not because it is not true, but because it is not wide enough for the extending ties of sympathy by which I daily seem to feel allied to every human being. And when I write the words 'human being' they seem to involve a limitation that I wish also to disclaim, for our 'silent neighbors,' mysterious and wonderful, our beloved friends who go on four feet or who have taken to their wings, have moved up so closely to us that they, too, seem to 'belong to the family.' Therefore, on using the terms, brother or sister, I wish to cultivate the thought, feeling and purpose of a universal helpfulness and good will towards everything that 'lives and moves and has its being.'"

The New York *Voice*, after announcing that "Mayor Strong at last comes out flat-footed for Sunday saloons," is none too emphatic in concluding that "A 'reform' movement that proposes to beat Tammany by surrendering additional privileges to the gin-mills, has become rotten before it gets ripe."

The esteemed editor of the *Watchman*, after stating that a minister has taken offence at the omission of the title "D. D." in connection with his name in the columns of that paper, concludes in the following unequivocal and very sensible language: "While we are on this matter let us say that, in our opinion, a man who can take to heart the omission of his titles should submit himself to some moral regimen, with a view to getting rid of petty vanities, the display of which makes him ridiculous to sensible people."

"Harmony with God," by Dr. E. S. Stackpole on the second page, is an admirable putting of a subject quite too generally misapprehended. Dr. Stackpole will furnish other contributions in the same line for our columns. We republish an article on our second page by the late Fales H. Newhall, by request of one of our leading laymen, who once sat under his preaching. What could be more applicable to the pulpit of today?

The *Christian Advocate* of Nashville, the official organ of the Methodist Episcopal Church, South, contains this profoundly earnest plea in its last issue in which we most heartily unite:—

"If ever candor and kindness were needed in the discussion of any question, it is that of what is called the Negro problem in our country now. If ever there was a palpable and deplorable lack of these qualities in such a discussion of a grave and complicated question, it is now. Thoughtful men in every part of our common country see this. Let them 'keep their heads,' and work and pray together for such a solution as will please God and be best for all concerned."

While New England Methodism gives considerable hearing to all questions of proposed reform in the polity of the church, nevertheless it was not prepared for Dr. J. R. Day's novel suggestion, as he argued before the Boston Preachers' Meeting for the removal of the time limit, that the presiding elders should be appointed for life. This feature was advocated with characteristic force and pertinacity. It is comforting to remember that the church is now pervaded, as it has been in the past, with a spirit of wise and reasonable conservatism that would make the adoption of all such crude and impracticable schemes impossible.

Dr. Theodore L. Cuyler says, writing upon "The Truth—In Love:"—

"Could you preach that text tenderly? Inquired McChesney of a ministerial brother who had been preaching on that terrific passage, 'The wicked shall be turned into hell.' It was not a truth to be kept back, but the effect of its bold presentation would depend on its flowing through tears of solicitude for those who were throwing themselves into the pit of perdition. It was to be spoken, not in threatening taunt, but in burning tenderness, even as the compassionate Jesus wept over the guilty city that was threatening for his blood. He is the model preacher who can proclaim God's truth the most fearlessly and yet the most lovingly."

Apropos of what is said elsewhere under the inquiry, "Are These Things So?" is the picture drawn of the Negroes in the mass in the South, in a long communication to the *Transcript* of this city of Nov. 9, by C. R. Grinstead. He says:—

"No people on the face of the earth are more priest-ridden than the Southern Negroes, or contribute to a more unworthy cause, it being undeniable that the plantations of the South swarm with 'churches' and 'preachers' of every known denomination, very few of whom can read a word, hence their teachings are anything but Scriptural, their 'religion' generally a grotesque mixture of dreams, visions and physical manifestations, their examples anything but moral; yet it seems to suit a class of people in the South, brought up in the ignorance and vices of slavery, scarcely removed from the heathen customs and superstitions of Africa. Such preaching draws the crowd by pandering to their ignorance and defending their vices and immoralities as not incompatible with religion."

### An Assistant Pastor.

Do you want one on your circuit? All right. We can supply one for every home. Some pastors don't visit; they say they cannot preach and visit too. This pastor is a great visitor. He will visit every home fifty-two times a year. Think of it! A visit every week, with a word for everybody in the house. He will preach too, and good sermons at that—all the better sermons because he visits—as is the case with other ministers. You know this assistant pastor. He visits your home. You like him. But does your neighbor know him and receive his visits? Will you not this afternoon introduce him to some of your neighbors? Like other ministers he likes to get acquainted. He wants people to know him. He wants to get into people's homes.

Are you a minister? This pastor will lighten your work, and make it more effectual. He will never be jealous of you or assume authority that is yours of right. He will second every effort you make—loyally and royally.

Are you a layman or a lay woman? This pastor will come with words of suggestion, stimulus, sympathy. He will make you a better-informed and therefore a better man, and a better Methodist. For this pastor is the Wesleyan.—*The Wesleyan.*



## WOMAN'S FOREIGN MISSIONARY SOCIETY.

### General Executive Committee Meeting.

Mrs. C. S. Nutter.

IN the days when it required courage to be a loyal Methodist, was the Union Methodist Episcopal Church of St. Louis organized. Composed of members of scattered churches and others, under the stars and stripes, the people were required to take the oath of allegiance in addition to the vows of the church. March 16, 1863, was the date of organization, Gen. Clinton B. Fisk being one of the original trustees and also the first Sunday-school superintendent. From this historical beginning has sprung the great church of today, having a magnificent edifice in the heart of the city, with a membership of nearly nine hundred. To this people ministers most acceptably Rev. Dr. W. G. Williams, formerly of New Haven, Conn. This is the church which extended so cordial a greeting to the General Executive Committee of the Woman's Foreign Missionary Society, at its 25th session.

Four days in advance, the Branch secretaries met to review the year's work and to plan for the coming year.

The anniversary exercises occurred Sunday, Oct. 27. At the morning service Mrs. J. T. Gracey presented her annual report, showing, among many important statistics, a membership of 151,168, with a total amount of contributions of \$289,227. The sermon, by Dr. W. F. Oldham, of Ohio Wesleyan University, was a vivid and graphic presentation of the needs of the heathen world. The address of the evening was given by Gen. B. R. Cowen, of Cincinnati, Ohio.

The meeting was called to order Monday morning at 9 o'clock by Mrs. M. S. Huston, secretary of the Des Moines Branch, who conducted the devotional exercises, after which addresses of welcome were given by Dr. Williams, pastor of the church, Dr. Stewart, presiding elder of St. Louis District, Mrs. J. M. Parken, district president, and also Bishops Bowman and Newman. Mrs. S. L. Keen responded for the Committee in beautiful words.

Miss E. Pearson, of Des Moines, was elected president, and Mrs. J. T. Gracey, secretary. At the roll-call it was found that all the Branch secretaries were present, with exception of Mrs. C. S. Winchell, of Minneapolis, who is traveling abroad. Her place was ably filled by Mrs. M. C. Landis.

After the formal organization and election of committees the reports were presented and the usual order of business pursued during the forenoon sessions; the afternoons and evenings being devoted to public exercises, with addresses by the missionaries present.

The hour of the consecration service, from 2 to 3 o'clock, was carefully observed, and was especially helpful because of the deep, earnest spiritual power that rested upon all present.

The following missionaries were present, and many gave most interesting accounts of their work: Misses De Line, Carroll and Sullivan, of India; Dr. Hoag and Misses Robinson, Trimble, Ogborn, Peters, Hartford, Bonafield, Ketring and Jewell, of China; Misses Bender, Danforth and Phelps, of Japan; and Miss Hall, of Italy. Of the General Missionary Society: Mr. Nichols, of China, and Dr. Oldham, of Singapore; Mrs. Craven, Mrs. Scott and Mrs. Rokey, of India. Of the missionaries under appointment there were present Dr. Dart and Miss Wright. The accepted candidates are: Misses Hardie, Deaver, Spear, Widdfield, Fisher, Meane, Harris, Lutes and Scott. The two Chinese girls, Ida Kahn and Mary Stone, now medical students at Ann Arbor, Mich., were present, and with songs and words added greatly to the interest of the meeting. They are under appointment to China.

Among important changes recommended perhaps the most significant was that concerning the name of the *Heathen Woman's Friend*. After some discussion the final vote was taken, showing seventeen for and fifteen against a change. The name unanimously adopted was *Woman's Missionary Friend*; for the children's paper, *Children's Missionary Friend*.

The summary of appropriations for next year was announced by the secretary to be \$326,234. An invitation was extended by Mrs. Gracey, in behalf of the people of Rochester, N. Y., for the next annual meeting; this was accepted with thanks.

An extra business session was held Friday afternoon, when the final reports of the secretaries and committees were presented. Resolutions were adopted thanking the friends in St. Louis and others for their generous hospitality and kindly thought for the comfort of their guests.

After a verse of the hymn, "God be with you till we meet again," a tender and uplifting prayer was offered by Mrs. Alderman, all voices joined in the Lord's Prayer led by Dr. Oldham, and the 25th annual meeting was over.

#### Notes.

The W. F. M. S. expected to have a distinct influence on St. Louis, but that it should take the form of an earthquake was a point beyond their own imagination. At 5.30 A. M., Thursday, a shock which for severity and duration surpassed the memory of the "oldest inhabitant" awakened the sleepers of St. Louis. It lasted about 2½ minutes, and gave them for conversation for as many hours. A Washington University professor lamented that they had no seismograph to take observations.

All the Methodist pulpits of the city were open to the missionaries and other speakers on

Sunday, and a good harvest of new members and fresh subscribers to the *Friend* were realized. Speaking of that well-known organ of the Society, it is about to celebrate its twenty-seventh year by dropping the word *Heathen* from its title, becoming hereafter *Woman's Missionary Friend*—a title that bids fair to please lovers of the old name and new, since we still call it the "*Friend*."

Said a gentleman of advanced years and long legal training to one of the Chinese medical students in attendance upon the meeting, as he gave her a cordial farewell: "My young friend, I think you are the best specimen of your race I've ever seen. I'm glad you are going to be a doctor, for China has more need of doctors than missionaries." She turned on him her large, almond eyes, and answered, with sweet gravity: "No, sir; eternity is longer than time." Fancy, if you can, a better reply.

Everybody was pleased at the announcement that Mrs. H. H. Wagner, secretary of St. Louis District, had been made a life manager of the Society.

Text for corresponding secretaries: "I say unto thee, Write."

Mrs. Skidmore has been present at every General Executive meeting since the organization of the Society. Mrs. Keen has been absent but twice.

Bishop Bowman's pleasant face was often seen during the first days of the meeting, and he had only words of commendation.

Bishop Newman's words were so flattering we have not the assurance to present them.

Mrs. Bishop Ninde, as delegate, represented the Northwestern Branch.

Mrs. Bishop Newman was also present, and related some of her experiences in foreign lands.

Dr. Williams, with his genial smile and cheery words, was always welcome; some of us were reminded of the pictures of Martin Luther.

The presence and assistance of our editor, Miss Hodgkins, were often solicited.

That Miss Walden is capable of managing far larger interests than those she conducts so skillfully at present, seemed to be the universal testimony of the brethren.

All were interested to see Miss Mabel C. Hartford, who so recently escaped from the Ku-cheng massacre.

St. Louis is a marvel of brick and stone.

A beautiful drive was enjoyed by the members of the Committee, the ladies of St. Louis kindly giving the use of their carriages.

The New England delegates were most delightfully entertained in the home of Mr. J. P. Ulrich, one of the trustees of Union Church, and a member of the School Board of St. Louis. Mrs. Ulrich, as Miss Searle, was formerly superintendent of the Deaconess Home in the city.

The sentiment against the custom of foot-binding is rapidly gaining in China wherever Christian missions are established, and in our schools the teachers do not now have to suggest unbinding for the pupils tell those who have small feet they are ashamed of them. Three Chinese women were sent to our Conference at Foochow as delegates from distant stations. While there the native preachers held a meeting in which they discussed the subject of foot-binding. When these delegates learned of it they said it was very silly, for their feet were their own, and it was no one's business whether they were bound or not.

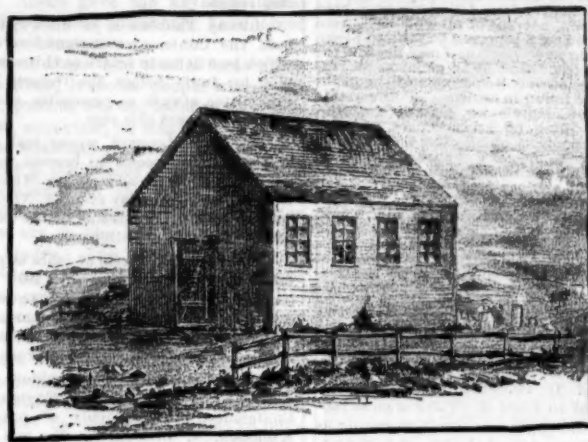
Ramabai's daughter teaches in our Methodist Episcopal Sunday-school at Poona, India.

Dr. Hagerly presented to Mrs. Gracey, the secretary for fourteen years, a penholder made of wood taken from the first M. E. Church built west of the Mississippi; and in her response Mrs. Gracey said she trusted she would be able to record with her pen an annual contribution of one million dollars for the work of the Society.

## CENTENNIAL OF TRURO METHODISM.

THE one hundredth anniversary of the introduction of Methodism in Truro, Mass., was celebrated Thursday, Oct. 24.

The church was beautifully decorated for the occasion. Over the pulpit was an arch on which was inscribed the text: "Jesus Christ, the same yesterday and today and forever." Beneath this were illuminated letters forming the word "Welcome." On either side were wreaths bearing the dates 1795-1895. The room was prettily draped throughout with national colors.



First Methodist Church Erected in Truro, Mass.

The little building pictured above is the first Methodist church erected on Cape Cod, and the second in New England. It does not represent either of the churches in Truro at the present time.

At the morning session Rev. Jason Thurston, pastor at South Truro, presided; at the afternoon, Rev. C. A. Purdy, pastor at North Truro; and at the evening, Rev. George O. Thompson, pastor at Orleans, who was converted at the altar in this church.

The first speaker was Rev. W. D. Wilkinson, pastor of the Truro Church, who delivered a cordial and felicitous address of welcome. An old folks' meeting was in charge of Rev. Seth B. Chase, who was pastor of the South Truro Church thirty-four years ago. This was a season of great interest. Some of the old people referred to their conversion as having taken place more than fifty years ago and to events and persons conspicuous in the olden time. The Lord's Supper was then administered, a large number of neighboring ministers and former pastors assisting the presiding elder in the service.

In the afternoon Mr. Shebnah Rich, of Salem, formerly of Truro, author of a published history of the town, held the close attention of the large congregation for an hour and a half, recounting the story of the Methodist movement on the Cape, especially as it related to Truro. Mr. Rich claimed that the first Methodist Church building in Truro was probably erected in 1794. A neat drawing of this little church, in which Truro Methodism was cradled, was hung upon the wall in the rear of the pulpit. This was made from a cut which appears in Mr. Rich's history and was said by him to be "a good representation of the first meeting house built by the Methodists on Cape Cod and the second in New England." The spot on which this house stood is now enclosed in the graveyard in South Truro. "The boards and shingles," said Mr. Rich, "were furnished by Provincetown, landed from boats under the bank. The labor was all volunteered. Eight dollars spent for nails was all the money used in erecting this honored temple, joyfully dedicated to the praise of Almighty God. . . . No plastering or finish was made. For twenty years the swallows flew in and out at pleasure, building their nests on the rough open beams and feeding their young dur-

ing divine service. One narrow aisle ran through the centre of the house, with about eighteen long plank seats on either side, seating altogether less than three hundred. . . . The history of this crude little chapel in the oak glades of Truro was wonderful in religious life and spiritual development. From the first it was filled to overflowing. Leagues shrink to miles, and miles to furlongs, where love or religious zeal leads. So these enthusiastic Christians came from Provincetown on the north at least twelve miles, and from Wellfleet and North Eastham on the south, an equal distance, to wor-

ship together in the beauty of holiness. People who lived three and four miles away, especially during four days' meetings, would attend three services a day, walking back and forth. How the songs and shouts and happy amens testified these joyful meetings! . . . A more powerful wave of religious fire never swept a community. Such a victory for Christian truth and deep, intensified piety rarely blesses the world. In the struggle the noblest liberty of conscience and the best qualities of manliness were realized. The majority were converted head and heart, and have either died at their posts or remain the salt of the churches to this day."

At the evening service, after an appropriate sermon by Presiding Elder Everett, the letters and addresses of ex-pastors were heard with great interest. Rev. Edward Hinckley, of Provincetown, pastor of Truro Church in 1853; Rev. Seth B. Chase, of Rocky Hill, Conn., pastor of South Truro Church in 1861; and Rev. C. N. Hinckley, of Sandwich, pastor of Truro and South Truro Churches in 1879, spoke very tenderly of their sojourn among this people. Communications were received from former presiding elders—Rev. W. V. Morrison, D. D., Rev. J. W. Willett, and Rev. Walter Ela. Letters of more than usual interest and merit were read from the following former pastors: Nathan P. Seale, 1855; Richard Burn, '74-'75; Virgil W. Mattoon, '76-'78; C. F. Hatch, '83-'85; J. Q. Adams, '86-'88; and J. B. Bell, '89-'90.

Special mention should be made of the bountiful collations provided by the Epworth League and the ladies of the several Truro churches, and the generous entertainment furnished to all guests. The Truro people could not easily be excelled in whole-hearted hospitality. Mr. Isaiah Snow, superintendent of the Truro Sunday-school, was untiring in his efforts to make the celebration a success.

The present pastors of the town—Rev. W. D. Wilkinson, Rev. C. A. Purdy and Rev. Jason Thurston—deserve great credit for their part in the arrangement and execution of the plans. This centennial celebration will pass into history as a most enjoyable and profitable occasion.

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BALTIMORE, MD., October 7, 1895

R. T. BOOTH, Esq., New York.

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Mrs. Honey had been suffering severely for three weeks daily with asthma. As soon as the inhaler came she began using it, and after a few inhalations the asthma ceased, and now (Tuesday) it has not returned. She has had this trouble ever since she was seven years old, and is now forty, and we have spent hundreds of dollars in search of relief, purchasing everything we saw advertised. When you consider all this, I think it is the most remarkable thing that once using the inhaler should remove the trouble entirely.

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## The Conferences.

### N. E. Southern Conference.

#### New Bedford District.

**New Bedford, County St. Church.**—The pastor of this church, Rev. J. F. Cooper, has followed up the Moody meetings with two weeks of special effort in his own church. The accessions to the church at the last two communions were as follows: Oct. 6, 3 persons were received from probation into full membership. Nov. 3, 4 were received by letter, 5 were baptized, and 9 were received on probation.

**New Bedford, Portuguese Church.**—Mrs. Nind, wife of the pastor, Rev. G. B. Nind, has had better health the last two months than for a long time previously. She has gone with her two children to spend the winter with her father on the old homestead near South Wayne, Wis.

**Wellfleet.**—A fine metal ventilator has been put into the roof of the church, adding much to the comfortableness of the auditorium. The ladies' harvest supper and sale, Oct. 30, netted \$30. Mr. C. A. Collins, superintendent of the Sunday-school and president of the Epworth League, has gone to Boston to engage in business. His loss is keenly felt.

**Fall River, St. Paul's.**—The pastor, Rev. A. J. Coultas, has recently begun a kindergarten department in the Sunday-school and placed it in charge of trained teachers. The primary and intermediate departments are being thoroughly reorganized and made more effective. He has also begun a normal Bible study class, of which he takes charge himself. A home department is already projected, to be in charge of the deacons of this church. It will be seen at once that this school proposes to be up-to-date in its methods.

**Truro.**—The centennial of Methodism was celebrated here, Oct. 24. Truro is historic, and one of the oldest towns in New England. [A report of the interesting services appears on the 10th page.] The Epworth League convention held here, Oct. 23, proved a success in every way. In this brief note no adequate idea of the meeting can be given. The stirring addresses and profitable papers, the hospitality of the people and pastor of the church, Rev. W. D. Wilkinson, the enthusiasm of the audience, all made the affair unique. Through their delegates the chapters at Orleans, South Harwich, South Chatham, Truro and Wellfleet reported their work. On the program were the following: Presiding Elder Everett, Miss Mena Bassett, Rev. G. W. Elmer, Rev. G. O. Thompson, Rev. W. P. Buck, Rev. G. A. Grant. This League of Truro is raising Methodist turnips and selling them for a worthy object. The convention was invited to view the field. There was also on exhibition a very handsome quilt "designed, planned and worked by Mrs. Zeila Honey." In the centre of the quilt, worked in an artistic design, is the cross and motto of the League: "Look Up, Lift Up." It is to be presented to the Methodist Hospital, Brooklyn, N. Y.

**Fall River.**—Miss Fannie E. Danielson, Conn., formerly of this city, has been elected fourth vice-president of the Norwich District Epworth League.

**Provincetown, Centre Church.**—The centennial celebration of the organization of Methodism in this town occurred Oct. 30 and 31. On the first day Rev. L. B. Bates, D. D., of Boston, spoke at 2:30 P. M. on the "Voyage of Methodism," and at 8 P. M. on "Power." A reception, with refreshments, occurred in the evening. The pastor, Rev. W. P. Buck, on the second day at 10 A. M. gave a historical address, which was followed by remarks from Rev. G. A. Grant, pastor of Centenary Church. At 2:30 P. M., Rev. S. F. Upham, D. D., preached, after which a love-feast was conducted by Presiding Elder Everett. In the evening Dr. Upham spoke on "The Debt We Owe Our Methodist Fathers." Rev. G. W. Hunt, of Brockton, a former pastor of Centenary Church, was present the first day. The decorations were very elaborate and entirely nautical in character. "The exercises were very interesting throughout and were attended by large numbers from this and other towns. . . . Not one of old Centre's former pastors was present on this occasion, much to the regret of the church folk." For the above notes we are indebted to the *Provincetown Beacon*.

KARL.

#### Providence District.

**Providence, Mathewson St.**—At the October communion 11 were received into full connection, and, on Nov. 3, 6 were received by letter. Rev. M. S. Kaufman, pastor.

**Wanskuck.**—Land has been purchased and the foundation is laid for a new church. Rev. D. L. Brown is pastor.

**Asbury Memorial.**—Sunday, Nov. 3, was an interesting day at this church. Dr. M. J. Talbot conducted an old-fashioned love-feast, at which much enthusiasm was manifested. At the communion service one infant was baptized, 6 were received into full connection and 5 by letter, and an old man over seventy years of age was received on probation, having been recently converted. Rev. J. A. L. Rich, pastor.

**St. Paul's.**—Rev. W. S. McIntire, pastor, received 3 into full connection, Sunday, Nov. 3. This church is wide-awake and earnest. It is no unusual thing for from fifty to ninety persons to take part in the Sunday evening meetings by testimony or prayer.

**Mount Pleasant.**—Rev. F. J. Pollansbee reports good times at this part of his charge. One was received into full connection, Sunday, Nov. 3.

**Union Revival Meetings.**—Several of the Methodist churches of the city have united in revival services. The plan is to hold meetings for a month in each of the churches. The movement was opened in the Chestnut St. Church, Sunday afternoon, Nov. 3, a union meeting of the Epworth Leagues of the city being held under the direction of Presiding Elder Benton. It was a service of very great interest and power, and if the promises made and desires expressed at the meeting are carried into action, a glorious revival is assured. It has been said by many that Providence Methodists have tried everything but Methodism; now the work is to be carried on according to old-fashioned Methodist lines. Pastors Cady, McIntire, Tirrell and Bridgford lead in the work, and all

the pastors of the city are in hearty sympathy with the movement.

**Athleboro.**—The Congregational and Methodist churches are holding evangelistic services under the direction of Rev. Ralph Gillam, with Charles Estey as leader in the service of song. Both these workers are highly commended by Rev. G. E. Brightman as sound, safe and practical in their methods of work. Sunday, Nov. 3, over ninety persons manifested a desire to be Christians. The large Methodist church with its chapel and adjoining rooms was crowded, and the interest is spreading over the town, so that a revival such as has never been seen here is looked for.

**Woonsocket.**—Rev. W. H. Allen, pastor. Five persons were received with the church, Sunday, Nov. 3. Revival services for a month have been held, the pastor being assisted by neighboring ministers.

**Trinity, Providence.**—It was a happy company that assembled at this church and Sunday-school, Nov. 3, to greet their beloved pastor, Rev. J. M. Taber, on his return after a vacation of three months. Addresses were delivered by G. W. Smith and Lloyd C. Eddy, representing the Sunday-school and the official board. A mail bag containing letters from the Sunday-school teachers, official board, and every society connected with the church, was sealed, to be opened only by the pastor and the contents read by him at his leisure. A very touching and fitting response was made by Mr. Taber. Many prayers have been offered for him during his absence for health, and his hosts of friends wish that he may now prosper, and be in health even as his soul prospers.

**Providence Preachers' Meeting.**—The review of Mudge's "Growth in Holiness," by Rev. J. H. Buckley, Monday, Nov. 3, was a clear and intelligent analysis of the book, and was enjoyed by the large number of preachers present. An animated discussion followed, in which the majority of those who took part evidently believed that the book was anti-Wesleyan and unscriptural. It is certain that the Providence preachers are not yet ready to exchange Wesleyanism for Mudgeism.

**Personals.**—Bishop Foster is greatly beloved by the ministers of our Conference, and much satisfaction is expressed at his assignment to the presidency of our Conference for the ensuing year.

The many friends of Rev. J. H. McDonald, of the Thames St. Church, Newport, greatly regret that his health is such as to occasion anxiety. Mr. McDonald is an earnest worker, and perhaps overwork is the trouble. All hope for his speedy recovery. The commendation of this young man by Bishop Fitzgerald at the Martha's Vineyard Camp-meeting last summer, was none too strong. NEMO.

### Maine Conference.

#### Portland District.

**Portland, Pine Street.**—Sunday, Nov. 3, was a notable day for this church. Twenty persons were received into full membership and others baptized, in connection with the administration of the Lord's Supper, at 10:30; and at 7:30 the pastor, Rev. F. C. Rogers, delivered an address on "Abraham Lincoln" before the G. A. R. societies of the city, making, with the usual attendants, an audience of more than seven hundred. This church has been encouraged and strengthened by the return of several valued former members who had removed from Portland, and by an excellent religious interest. The Sunday-school is large and supplied with efficient teachers. The pastor is enjoying his work here, and is hopeful of increased prosperity for the society.

#### Augusta District.

**Augusta District Ministerial Association.**—The autumn session of this Association was held in Waterville, Nov. 4-18. Some of the preachers reported themselves unable for various reasons to attend; others did not take the trouble to explain their absence. Fourteen of the brethren were present, and enjoyed a very pleasant and helpful meeting. A pleasing feature was the presence and hearty participation in the exercises of the resident evangelical clergymen of the city. Interesting and instructive sermons were preached—on Monday evening by Rev. B. C. Wentworth, on Tuesday by Rev. C. W. Gallagher, D. D.

All the topics on the program were represented by those appointed to prepare papers, except two. The subjects that elicited the most discussion were: "The Proper Use of the Evangelist," and "Duty of Christians towards the Enforcement of Prohibitory Law." The first was opened by B. F. Fickett, with a concise and positive paper rather deprecating the employment of evangelists, but strongly advocating that when a pastor does employ one, he should be of his own denomination. The discussion showed that most of the brethren believed in evangelists, and that it was often their advice and necessary to employ them. The second topic mentioned was opened for discussion by C. F. Parsons with a vigorous paper showing the need and difficulty of the enforcement of prohibitory laws. The discussion that followed was informal, and related to methods of procedure in contending with the liquor power. A symposium on "The Most Helpful Book Read during the Year," was also of much interest. "Growth in Grace," by Dr. Mudge, seemed to have received special attention. While opinions concerning the work were somewhat varied, nearly all acknowledged it to have been stimulating and in some respects helpful to them.

The Association was most generously enter-

tained by the good people of Waterville Church, who seemed only to regret that there were so few to be entertained. The next meeting, in June, 1896, is to be held in New Sharon. D. B. HOLZ.

#### Lewiston District.

**W. F. M. S.**—The Lewiston District convention of the Woman's Foreign Missionary Society met at Norway, Oct. 23. The day was favorable, and a good number of delegates were present. A knot of blue ribbon was worn by each delegate. The meeting opened at 11 o'clock, Mrs. A. T. Westhafer, president, in the chair. After a short time spent in devotional service, the address of welcome was given by Rev. F. Grovener, to which Mrs. Westhafer responded. Business of the convention then filled the time until noon.

At 2 P. M. the devotional service was led by Mrs. Brown, of Bath. Business was resumed at 2:30. The report of the corresponding secretary showed Lewiston District to be the banner district in moneys raised for our work during the past year. A vote of thanks was tendered Mrs. O. A. Chapman for her earnest, faithful work on the district. Mrs. Chapman resigns, and Mrs. A. F. Trafton takes the work. It was voted to hold the next convention on Chebeague Island the first of next June. Interesting papers filled the time until the children's hour, which was conducted very successfully by Miss Mary Perkins. A large number of children from Norway and South Paris were present, and added much to the interest of the hour by song and recitation. A bountiful supper was served in the church parlors by the Norway ladies.

At 7:30 the convention met for the evening service. Excellent music was rendered by a chorus choir, also several fine solos by local talent. Mrs. Trafton gave a very thrilling missionary address. After a collection the benediction was pronounced, and the convention adjourned with pleasant memories and, we trust, new inspiration for work.

Mrs. J. A. COREY, Sec. pro tem.

### East Maine Conference.

#### Bangor District.

**Bangor, First Church.**—The pastor, Rev. J. M. Frost, has been enjoying a well-earned and much-needed vacation of three or four weeks in the Maine forests. The party came back hale and hearty, bringing their "sheaves" with them—consisting of eight deer. His pulpit during his absence was supplied by Prof. A. F. Chase, Rev. E. H. Boynton, and Rev. J. T. Crosby. We judge this church was never in a more harmonious and prosperous condition.

**Bangor, Grace Church.**—Rev. H. E. Foss, the pastor, maintains his usual popularity, and his people are regretting that so soon he is to be removed from them by the time limit. But pastor and people are loyal to the church of their choice, and submissively accept the situation. The church is certainly in a healthy condition, and the coming pastor will enter upon a pleasant field.

**Corinna and Exeter.**—Rev. A. E. Carter has already won the hearts of the people. His mind has been absorbed in the work of parsonage building. The family will occupy this pleasant place Tuesday, Nov. 5, and a grand reception will be given in the evening. Neither people nor pastor desire a change this year. Exeter was unfortunate in the loss of their pretty little church by fire. It was not insured, and they are much disheartened, but we trust the way will be opened by which they may be provided with a place in which to worship. A handful of members only are here, but they are of the heroic kind. Let those who are comfortably housed in church homes turn their eyes thither, and run to their relief.

**Dexter.**—A Sabbath here convinced us that this is a happy people indeed. Rev. J. F. Haley, the pastor, is winning his way as usual to the hearts of all. This people need a new church building, and in the near future we expect to see a beautiful one standing upon the site of the old. Ripley, four miles distant, and to which the pastor gives a part of his time, we find in hopeful mood and determined to do their part. By dint of great energy and sacrifice on the part of many, they have a fine structure in which to worship, and are out of debt. We trust this will be Mr. Haley's best year.

**Hartland and St. Albans.**—Rev. I. D. Lidstone has been holding revival meetings for some weeks with good results. Several have found the Lord, and Mrs. McIntire joins him for a long and, I trust, successful campaign.

**Pittsfield.**—The talk and thought of the people are upon the subject of a new church. Dedication, doubtless, will take place some time in December. The pastor, Rev. G. H. Hamilton, is looking after all the work of the church with commendable care and zeal.

**Carmel and Levant.**—Rev. George Higgins digs deep and proposes to lay the foundation secure. He is a consecrated young man, and has a good, if not large, following. With the co-operation of the entire church, we believe great good might be done. As it is, an advance has been made, and we have great hopes that Carmel and Levant will be redeemed.

**Diamond.**—A good old-fashioned quarterly meeting Friday forenoon, afternoon and evening; Sunday the same; a deepening interest and an occasion that will not soon be forgotten. Rev. W. H. Dunnack, the pastor, although he has been in Bangor Theological Seminary for the last three years, has done most excellent work, and is greatly beloved by this people.

**Atkinson and Sebec.**—The Ministerial Association convened here, Oct. 21 and 22, and enjoyed a most excellent meeting. A good num-

ber of the brethren were present, and the exercises were of the first order. The people gave us a cordial reception and hoped we would repeat the visit in the near future. The Association voted to hold its next session in February at Brownville. Rev. Norman La Marsh commenced revival meetings with the pastor, Rev. C. H. Johnson, at the close of the Association. The charge is united and prosperous.

**Danforth.**—Rev. F. W. Towle is enjoying the fourth year of his pastorate with this people. All along the line we saw indications of prosperity. They have one of the best Sunday-schools we have seen. A live superintendent in the person of Mr. C. L. Hodnett, with an earnest band of teachers, ensures success in this department. The congregations are good and the brethren hopeful. Nearly three-fourths of the benevolent apportionments are provided for.

**Forest City.**—This is indeed a city in the forest. Nine miles from Forest station, an exceedingly pleasant carriage drive brings us to this hospitable people. A new and beautiful building, a cosy and pleasant parsonage, and a fine congregation to preach to, greet us. Rev. M. Hill, who graduated from East Maine Confer-

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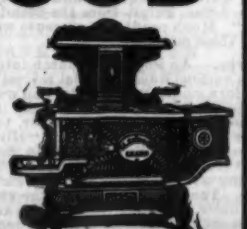
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ence Seminary last spring, came here a month ago and is greatly beloved. To Mr. C. H. Vose and wife this people are greatly indebted for their church property and present standing. Mr. and Mrs. Haley can always be counted upon, and many others are loyal and true.

**Dover.**—Here our Epworth League mass meeting convened on Oct. 29, and enjoyed what all called the best yet. The paper by Miss Mabel Sawyer, of Dexter, "The Epworth League an Educator," was pronounced most excellent. Mr. C. E. F. Skillings, of Dexter, Frank Martin, of Guilford, and E. H. Nickerson, of Foxcroft, respectively, gave a symposium on devotional meetings—"The Leader," "The Music," "The Prayers." Miss Louise Pickard, of Bangor, graphically described "The Up-to-Date Leaguer." Rev. J. F. Haley looked at "The Epworth League from the Pulpit," and Miss Ella M. Getchell showed "The Epworth League should be a Missionary." The question-box was conducted by Miss E. H. Foss, and like all the rest was a very lively one. H. E. Foss, and the other speakers were very instructive. The choir, of Dover, who gave a by the Assembly to Dexter and Guilford delegates and reception guests. Rev. H. E. Foss gave a most interesting address in the evening on the Chattanooga Convention. Farrar's orchestra of Dexter rendered excellent music for the occasion. These are young Epworthians, and they do grand service for Christ and the church wherever they go.

Dover church is flourishing. Frequent accessions to the church are witnessed, and the interest is deepening. Rev. C. C. Whidden, happy in his work, and we shall not think of his hesitating to change this year lest we arouse the righteous indignation of pastor and people. Mr. Whidden is at work on the church debt, and expects in the near future to declare this church free.

Brethren, don't neglect the benevolences and Zion's Herald. Who will be the first to report apportionments met in full?

E. H. BOYNTON.

## New Hampshire Conference.

### Manchester District.

We hope for a large attendance of the pastors at the Proseminary Meeting at Andover, Nov. 18 and 19. Make your plans to attend, brethren! Andover Methodists want to see you. A good program is in readiness. Let us determine to have a grand meeting!

The State Sunday-school convention at Laconia brought out the largest attendance in years. The people of this stirring city entertained the host of Sunday-school workers finely. The program was almost entirely made up of "home talent," and is a proof of what the Granite State can produce. More Methodists were present than usual. Our people cannot be convicted of attending these meetings very often, and we were glad to see so many this time. The Association means to take no backward steps. They aim to make this department of the church a means of Christian evangelism and education.

Rev. H. D. Deets, as one of the visitors to the Conference Seminary, recently spent a day there visiting the classes.

Un'on evangelistic services are to be held in Claremont. Plans are completed. B.

**League Convention.**—One of the most successful of Epworth League conventions was held at the M. E. Church, Enfield, Tuesday, Nov. 5, when the Leagues of White River Junction and Olcott, Vt., and Lebanon and Enfield, N. H., met in joint convention. Large delegations of Leagues and others were present. The convention opened at 1.30, with devotional services led by Rev. Dana Cotton, of Wilton, N. H. Mr. W. A. Wilcox, president of Enfield League, in a few well-chosen and apt words, welcomed the visitors. Rev. W. E. Bennett, of Lebanon, on behalf of the visitors, responded, in the form of an acrostic, which in a few words showed the great mission of the League. A well-rendered duet by Mrs. Leet and Miss McCracken then followed. Mrs. E. H. Thompson, of Lebanon, then presented a well-written paper on "Our University Settlement" and its work in the alma of Boston. Rev. T. Trevillian followed with words of encouragement to Leagues and thankfulness for their great work. In the business session a circuit was formed, and later Rev. Andrew Gillies, of White River Junction, was chosen president. A duet by Mrs. Leet and Miss Williams was enjoyed. Mr. F. P. Marston, of Olcott, read a paper, full of spiritual fervor, on the "Elements of Success in League Warfare." Miss S. I. Doty, of Lebanon, gave a comprehensive report of the St. Johnsbury Convention. In the "Friendly Combat," led by Rev. G. H. Spencer, the questions and answers were full of suggestion. In the evening the praise service was led by Rev. W. E. Bennett, of Lebanon, during which a very impressive duet was rendered by him and his daughter. The speaker of the evening was Rev. G. H. Spencer, president of the N. H. Conference League, his subject being, the "Power of Purpose." The influence of his address will long be felt. A short but spiritual and well-attended concert service followed, conducted by Rev. C. N. Tilton, of Enfield. Singing of "Blest be the tie that binds" and benediction closed the convention in name, but not in influence and effect. Many complimentary words were kindly spoken by the visitors in regard to the success of the convention and the royal hospitality of the Enfield people who had charge of it.

### Dover District.

The work at First Church, Haverhill, is reported as showing encouragement financially and spiritually. Grace Church is moving on with the usual assurance of success. Pastor Reynolds is doing good work and is well supported by the society.

St. Paul's, Lawrence, is finishing the auditorium, and Pastor Searle hopes to signalize this tenth year of labor in this field and the fifth of his pastorate in this M. E. society by putting the working force on a permanently aggressive spiritual basis, and the temporalities in such trim as shall make victory sure from the start.

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for the good-sensed, salvation-possessed pastor who shall succeed him in feeding all this flock.

At Haverhill St. work goes well, though the pastor has a distressing rheumatic trouble which interrupts his study with painful twinges and leads him sometimes almost to feel that the Southland is the place of his rest, though with characteristic courage he will never say any such thing, but works on up to the last ounce of his possibility with cheer for all.

At St. Mark's the pastor finds encouragement in the return of some wanderers and a growing spiritual interest; while all the flock rejoice that the good wife of Mr. Samuel Furness, for some weeks in hospital, she has suffered all things at the blessing of God and their skill, soon to be restored to the household and church, in both which she is a well-beloved and essential helper.

At Methuen Rev. J. W. Adams gave an outing to the Epworth League, on Saturday last. The balm day drew a large and happy company to visit the Bishop Brooks' home, where Mr. Adams read a sketch of the Bishop's life and work. Some selection from his writings was read by each member of the party, and after singing a Christmas hymn written by him a happy hour was spent in visiting the premises and in amusement and recreation.

The fifth annual roll-call was held in this church, Wednesday evening, Oct. 30, with an attendance thirty-four larger than last year. An appropriate program consisting of song and address, with tender allusions to the dead and the hopeful outlook, closed one of the happiest occasions ever enjoyed in this church. A series of evangelistic talks by laymen is being given now with good results in spiritual uplift.

Rev. Thomas Whitehead writes that he has consulted a skillful specialist in London who pronounces him entirely free from any disease, and that he will be at home this month ready for such work as may open to him. He expects to take his place again in the ranks for an appointment at the April Conference. G. W. N.

### Concord District.

**Penacook.**—The Epworth League has purchased a new first-class piano. The W. F. M. S. auxiliary has doubled its membership since the beginning of the Conference year. Old People's Day and Harvest Sunday was observed, Oct. 27. The church was decorated with harvest produce and emblems. The Epworth League furnished carriages for several aged persons who are rarely able to be at church. The pastor, Rev. S. E. Quimby, preached an appropriate discourse to a large congregation. The League also gave a harvest concert in the evening. Several young people will take the League reading course.

**Lyman.**—Great interest was manifest in the meetings recently conducted here by Rev. D. E. Land, evangelist. They were largely attended, and twenty-five started to live a better life. A Young People's Christian League has been formed, the Sunday-school re-established, and a better feeling exists in the community. So writes a member of this church. If the revival shall result in developing in this church—the only one in the township—a permanent and generous disposition to support its pastor, it will seem to be genuine, and will be followed by much good to the people.

**Bethlehem.**—There has been steady and substantial progress on this charge since Rev. W. C. Bartlett was appointed pastor. He has baptized 21 persons during his pastorate, one of whom was eighty-six years of age when converted, and eighty-seven years and six months old when he was baptized. On the indebtedness of the parsonage \$300 has been paid. During the summer season there are many visitors in this place and the congregations are largely increased. Seventeen visiting clergymen preached for Mr. Bartlett during the season, one of whom was Rev. Dr. John Rhey Thompson.

**Laconia, Trinity Church.**—The pastor, Rev. W. J. Wilkins, writes that the work here is going well. He baptized one young man at the last communion and received him on probation. Two other excellent young people, giving promise of large usefulness in the work, have been recently converted. Two families from Massachusetts have recently joined by letter. This church is putting on strength. S. C. K.

## Vermont Conference.

### St. Johnsbury District.

**Barre.**—Ten were received by letter at the September communion, one from probation, and one on probation.

**Hardwick.**—The average attendance at the morning service for the past year has been 225—a most remarkable record for a society of that size.

**Church Extension.**—The Conference Board of Church Extension met at Barre, Nov. 6, and recommended a donation of \$100 and a loan of \$1,000 without interest for Swanton, a donation of \$250 for Gouldsville, and a donation of \$500 for Lyndonville conditional upon the society's raising \$3,000 additional.

**Mid-year Meeting.**—The fifth annual mid-year meeting of the Conference Board of Examination was held at Heddington Church, Barre, on account of the typhoid fever at the Seminary, where previous sessions have been held. Twenty-four candidates were present to take the examinations, and a sufficient number of the members of the board to conduct the examinations. A majority of the candidates passed. A carefully-prepared paper on "My Methods of Pastoral Work" was read by Rev. E. C. Bass, D. D., of Newport, R. I., and another on "The Methodist Minister: His Work and Message for the Times," by Rev. Henry B. Rowe, D. D., of Burlington. Hon. Frank Plumley, of Northfield, gave an eloquent and practical address upon "The Pulpit from the Standpoint of the Pew." Much profit and pleasure were obtained from these meetings.

**Derby.**—An improved church interior is helpful in various ways. Special revival topics were used for a month by the pastor and were beneficial to the church. After using those in September suggested by the presiding elder, the following topics have been employed: "Hindrances to Soul-saving," "Enthusiasm to Soul-saving," and "Walking as Christ Walked." The pastor is holding services in the outlying districts of the town. The three churches of the village plan to soon unite in evangelistic services and to secure an evangelist. Pastor Clark, by request of the young people, has been reviewing Dr. A. J. Gor-

don's "The Ministry of the Spirit," in the Epworth League devotional meetings.

**Cabot.**—Mrs. Ella C. Elmer attended the National W. H. M. S. convention at Columbus, and has since been giving graphic reports of the same to the stay-at-homes. Last June Miss Josie Laurence died and left by will \$1,000 for the purchase of a pipe organ, and \$500, the interest of which will be used for the support of the Gospel. The organ has been ordered, and will be in place Jan. 1. Two were received into full

membership last Sabbath. Rev. J. A. Dixon is the energetic pastor.

**Greensboro Bend.**—Pastor Paroungian baptized one and received five into full connection the last Sunday in October. A good spirit prevails. The wide-awake pastor is busy lecturing to raise funds for a bell.

**East Burke.**—Pastor A. G. Austin is holding revival meetings, assisted by Pastor Howe, of Island Pond, and others. The Epworth League held a "camp-fire" at the church recently,

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which was well filled to listen to reminiscences by army veterans.

**W. H. M. S.**—The Conference convention just held at Williamstown was a decided success from every point of view. The addresses by Rev. L. P. Tucker on "Columbia," and by Mrs. Clark, of the East Boston Immigrants' Home, on her work, were timely and telling, and all the other exercises well befitted the occasion.

RETLAW.

## New England Conference.

### Boston South District.

**Boston, Bromfield St.**—Nov. 3, at the communion service, the pastor, Dr. L. B. Bates, baptized 3 persons and welcomed 12 into the church—8 into full connection and 4 on probation. Of this number 3 were converted men from the Chinese Sunday-school. Dr. Bates has been in Troy, N. Y., assisting for a few days in evangelistic work.

**Boston, People's Temple.**—Sunday, Nov. 3, was a great day. Over 100 persons were received into membership from probation and by letter. The rite of baptism was administered to a large number by sprinkling and immersion. The church is flourishing in all its departments. The Bible class for the times, at 9:30 on Sunday mornings, and the Working People's Free College on Thursday evenings—both of which are conducted by Rev. Samuel M. Dink, Ph. D.—are meeting a long felt want and are well patronized by members of the church and congregation. The Temple course of entertainments on Monday evenings is a great success. More than two thousand persons were present a week ago. Dr. Brady, the pastor, preaches to vast throngs morning and evening. At the Sunday evening services hundreds are obliged to stand, notwithstanding the seating capacity is nearly 2,500. Two more deacons have been added to the working force of the church. The coming of that celebrated evangelist, Gypsy Smith, of England, to the Temple early in January, is looked forward to with great interest.

**South Boston, St. John's.**—The Epworth League, under the leadership of the social department, recently gave a delightful reception to the senior members and friends of the church. The vestry was beautifully furnished, and the ladies' parlor charmingly arrayed with tables of refreshments. Two little children spoke appropriate words and presented to each guest a bouquet of flowers with a verse of Scripture tastefully attached to it.

**Baker Memorial, Dorchester.**—At the third quarterly conference of this church, held last week, the present pastor, Rev. F. N. Upham, received a unanimous invitation to return the next year.

**North End Church.**—The English department of the North End M. E. Church is growing under the efficient leadership of Miss Margaret A. Knapp, a graduate of last year's class of the Boston University School of Theology. Sunday, Oct. 27, 4 were received into the church on probation and 2 by letter, and 2 were baptized. The English services are held at Epworth Hall, 424 Hanover St., on Sunday, Tuesday, Thursday and Friday evenings. The hold on the community is becoming increasingly strong. An attempt was made recently to rent the place for a saloon, but thus far the effort of the man to obtain a license has been foiled.

**Allston.**—Rev. C. H. Hansford, the pastor, baptized one person, received one from probation, and eight by letter, at the communion service, last Sunday, Nov. 3.

**Southville.**—This enterprising little church, forecasting a probable deficit of about \$60 in the current expenses of this Conference year, provided for it Sunday, Oct. 30. Rev. Putnam Webber, of Westboro, who also supplies this charge, presented the matter at the afternoon service, and received pledges for the whole amount in about five minutes. The Epworth League, which has always given liberally towards church expenses, pledged \$10.

**Worcester, Trinity.**—While every one in Worcester who had met the late Mrs. Pickles holds her in pleasant memory, yet to the members of Trinity she was especially dear, for she had gone in and out with them so many years, they fully knew her worth. It will be many a day ere her face and voice will cease to be seen and heard in the thoughts of these people. To the bereaved husband and daughter their sympathies are specially extended. Pastor Holway's recent sermon on "Reading" was particularly timely. This is a subject that every preacher of every denomination should make very prominent. In this era of literary fifth leaders must warn the unwary lest they become misled. There are books and books, but still the query is: "What shall I read?" "Keep to the old lines" is good advice; never mind if you don't know all the new books. Possibly this may be all the better for you. Preparations are making for a Christmas entertainment.

**Grace.**—A church fair is in progress as this number of the HERALD goes to press. Last Thursday night a party of Epworth Leaguers rode to Holden for a husking ee. Just a little fun, now and then, is relished by the best of men, and women too. The people here will be glad to welcome Pastor Thompson home, and are hoping that his vacation will result in the complete restoration of his health.

**Webster Square.**—This church has been indulging in "Living Pictures;" yet it is hardly probable that the church at large will take the matter in hand, since the affair was an exceedingly ingenious contrivance of the "Willing Workers" to show, in a book-like form, the faces of the best known members of the organization. The fifth year of Pastor Richardson is proving to be a very profitable one.

**Coral Street.**—A week or more ago the Epworth League had charge of the missionary meeting under the direction of E. D. Murphy. There are many projects afoot here, such as a lecture course and a Sunday called "Parents' Day." It will doubtless be the last in this month.

**Park Avenue.**—Last Thursday night there was an exceedingly happy meeting here over the return of Mr. Sanderson's wife and son from a trip to Europe. It also contributed no little to the pleasure of the evening to know that the son, who resides in Lynn, had been elected to the Legislature by a very flattering vote.

**Sveedes.**—The new pastor, Rev. Nils Eagle, of Thomas Street, is holding his congregation in

fine style. His sermons are thoughtful and forcible. The choir of this church, with those of other Swedish churches in this city, have just held a very successful musical festival in our Mechanics' Hall. This race is marching forward with giant strides.

QUIA.

### Boston North District.

**South Framingham.**—This church has improved its property to the extent of \$3,000. Last Sunday the reopening services were held. Drs. G. F. Eaton, Frederick Woods and D. H. Elia preached morning, afternoon and evening respectively. The church has now a valuable and beautiful house of worship. Its location is central, its equipments adequate, and the future should show encouraging results. Rev. A. Woods, pastor.

**Leominster.**—The Little Light Bearers gave recently a festival to the very young children of the church. The little tots were accompanied by their mothers. All sat down together before a table well spread. About two hundred were present. It was, says one who was present, "a very unique affair." During this pastorate of nearly three years there has been a continuous revival spirit. Rev. C. H. Talmage, pastor.

**First St. Church, Somerville.**—Some two hundred people accepted the invitation of the Epworth League, last Wednesday evening, and attended its authors' reception and banquet. Some twenty-five characters from the writings of noted authors were personated by members of the League, who, headed by Henry W. Longfellow, were grouped in the ladies' parlor, where they received the guests as they were presented by the reception committee. This was a very pleasing feature and the unique costumes of the "characters" were much admired.

**Lowell Highlands.**—Mr. Lawrence B. Greenwood has been assisting the pastor in a series of special services for the past three weeks. Quite a number of the church members were profited by a deepening of their spiritual life, but the results outside of that were very small. Five were received on probation last Sunday evening. In the morning Rev. Luther Freeman preached an inspiring sermon on the character of God, and secured nearly fifty dollars in aid of the Waltham Church. All the benevolent collections are doing well, and \$150 has recently been paid on the funded debt.

**Lowell, St. Paul's.**—At the last communion 6 were received by letter and 3 on probation. An unusually large number of communicants partook of the sacred emblems. A fine class of probationers will soon be received. The old parsonage on Tyler Street has recently been sold and a very commodious house, 339 Walker St., has been rented for the pastor's family. A few evenings ago between three and four hundred parishioners gathered for a house-warming reception. Rev. F. K. Stratton, pastor.

### Boston East District.

**St. Luke's, Lynn.**—Rev. William Full, pastor, is rejoicing in a continuous revival. Nearly every Sunday evening service witnesses some seekers at the altar. Three were forward for prayers last Sunday night.

**Swampscott.**—On Sunday morning last, Nov. 3, 5 persons were baptized, 2 were received on probation, 1 from probation into full membership, and 2 by letter. Increasing congregations gather at all the services. Rev. A. C. Skinner is pastor.

**Lakeside Church, Lynn.**—Sunday, Nov. 3, a harvest concert was given under the direction of Miss Ella M. Atkins, and a collection taken for the superannuated preachers. The church

was filled as never before, many men being obliged to stand for want of seats. Interest in all the church services is at present at high tide. Rev. George D. Stanley, pastor.

**Lynn, St. Paul's.**—A four days' meeting is in progress this week beginning Tuesday. The preachers in order are: Revs. F. N. Upham, W. I. Haven, C. F. Rice, and the pastor, W. T. Worth.

**Ladies' Aid Societies.**—The semi-annual conference of Ladies' Aid Societies met at Everett, Friday, Nov. 8. There was a large attendance, from thirty-five to forty churches being represented. Twenty-seven reported for their societies, and with but few exceptions showed increased interest in their work. Letters from several ministers on the topic, "The Value of the Ladies' Aid Society to Pastor and Church," were read, and were unanimous in the opinion that the society is of the greatest help to them in their work. The meeting closed with 5 o'clock tea served by the ladies of the church. The next conference will be held in March.

BELLE A. WILLISTON, Sec.

**Boston North District Preachers' Meeting.**—The autumn gathering of this profitable society was held, Oct. 30, in the Highland Church, Lowell. About the usual number of ministers and laymen attended the services, and they were richly repaid by listening to several bright papers and addresses. Dr. Mudge, who has taken such an interest in this meeting, presided with grace and wisdom. After devotional exercises, conducted by Rev. C. M. Hall, Rev. F. K. Stratton gave a luminous and helpful address upon "The Use of Evangelists." At 11 o'clock Rev. W. J. Heath read a profound and carefully-prepared paper on the subject, "Influence of Roman Law upon Early Theology." It showed much research and familiarity with the peculiar doctrines of Calvinism and Arminianism. In an address upon the "American Protective Association," Dr. Geo. A. Crawford took strong grounds in favor of this organization.

A bountiful collation was served by the good ladies of Highland Church, for which a vote of thanks was afterwards passed.

Rev. W. J. Pomeroy led the afternoon devotions. Then Rev. Luther Freeman presented a thoughtful paper upon the "Removal of the Time Limit." He took the affirmative side, and strongly pleaded for the removing the limit. Dr. W. N. Brodbeck delivered the closing address, his theme being, "The Pastor and Revivals." It was a most blessed and stirring oration, and was listened to with marked interest by those present. As he grew impassioned in his remarks the people were aroused, and many were melted to tears. The influence of this address will abide after many days.

H. T. C.

**Boston East District Ministers' Wives' Association.**—The beautiful weather of election day brought a large number of the sisterhood to enjoy the hospitality of Mrs. Edward Higgins at the Maple St. parsonage, Lynn. The usual devotional service opened the meeting. Mrs. Baldwin, of Lynn, reading the Scripture, and Mrs. Osgood, of East Saugus, offering prayer. The reports of the secretary, treasurer, and corresponding secretary were offered and approved. The business meeting was then adjourned, and the program was announced under the direction of Mrs. Smiley, of Ipswich. The quartet sang "My Mother's Bible." Miss Nellie Knowles then read "The Inventor's Wife." After a solo by Mrs. Wriston, Mrs. Blakes, of Newburyport, read the story of "A Wife Made to Order." Mrs. Smiley sang, "In Heavenly Love Abiding,"

and then read an original "poem" describing "An Old-fashioned Woman," ingeniously hiding in each line the names of one or more ministers of our Conference. Her budget of puzzles and conundrums would furnish entertainment for any social gathering. Because of many kind services rendered, Mrs. James Higgins was elected an honorary member of the Association. On the completion of the program a bountiful lunch was served, the presiding elder himself graciously bearing about the coffee-tray.

Those who attended for the first time found a most cordial welcome, while all were refreshed by the delightful sociability of the afternoon. All members should bear in mind and plan to be present at the next meeting.

A. M. TIRRELL, Cor. Sec.

### Springfield District.

**Chester.**—Rev. R. E. Smith has recently officiated at three weddings among his young people—John Smith and Miss Martha Chadwick; James Ferguson and Miss Ida Kilmer; and Charles Henriette and Miss Jessie F. Rogers.

**Middleburg.**—Rev. H. B. King is using a stereopticon on Sunday evenings, giving views covering the "Life of Christ." The work is appreciated—"full house" for every lecture. At the last communion service 4 were received by letter.

**Bondville.**—The Ladies' Society held a chicken pie supper, Oct. 16, which netted a neat sum of money. Rev. and Mrs. F. J. Hale are together making a round of calls on all the Protestant families within the limits of this charge. The general work is faithfully looked after, and the church machinery runs smoothly. Work, prayers and hopes at present point to a winter revival.

**South Hadley Falls.**—The choir gave a musical entertainment, Oct. 25, the proceeds to be used for the musical interests of the church. The pastor has issued for November an attractive card of subjects for Sunday morning and evening sermons to men. The morning topics are: "The Man of God," "The Test of Manhood," "The Foolish Man," "The Wise Man." Rev. J. H. Stubbs, pastor.

**Northampton.**—Rev. W. F. Cook, ever doing something new and attractive, has prepared, for November Sabbath evenings, talks by some representative men: "Health and Religion," Dr. J. B. Learned; "Law and Religion," A. E. Adams; "The Christ in the Community," Dr. J. F. Crowell; "Patriotism and Religion," G. H. Ray, a leading local G. A. R. man.

**Florence.**—In speaking of the death of Mrs. Chapin, it should have been said that former pastors, Revs. John Peterson and A. R. Nichols, and Presiding Elder Thorndike attended the funeral. Extensive repairs are being made on the parsonage. Bath-room and heating apparatus are to be added, the kitchen made a dining-room, and a new kitchen made of the shed.

**Chicopee.**—Judge L. E. Hitchcock spoke at a Sunday-school convention at Worthen St., Lowell, Oct. 28, on "The Sunday-school Superintendent," and at Milford, Oct. 24, on "The Graded Sunday-school." He also conducted a "question-box" in each convention.

**West Parish, Westfield.**—At the last communion service 1 person was taken into full connection from probation and 4 were received by letter. The annual chicken pie supper netted \$128, with which the parsonage is being improved.

**Merrick, West Springfield.**—Oct. 23 the Ladies' Aid Society gave a harvest supper in the vestry, which was well attended and was a

[Continued on Page 14.]

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## The Sunday School.

### FOURTH QUARTER. LESSON VIII.

Sunday, November 24.

Isaiah 5: 11-23.

Rev. W. O. Kelway, U. S. N.

### THE WOES OF INTEMPERANCE.

#### I. Preliminary.

1. Golden Text: Woe unto them that rise up early in the morning, that they may follow strong drink. — Isa. 5: 11.
2. Date: About B. C. 750.
3. Place in Bible History: 2 Kings, chapters 16-20; 2 Chron. 27-31.
4. Home Readings: Monday — Isa. 5: 11-23. Tuesday — Prov. 20: 1-7. Wednesday — Prov. 23: 16-23. Thursday — Prov. 31: 29-31. Friday — 1 Cor. 5: 7-13. Saturday — Gal. 5: 16-26. Sunday — Eph. 5: 11-21.

#### II. Introductory.

The opening verses of the chapter from which our lesson is taken contain a parable which depicts Israel as the vineyard of Jehovah, carefully planted, nurtured and cared for, and yet contrary to all expectation perversely yielding "wild grapes" instead of the choice clusters which the Husbandman had a right to look for. The various kinds of bad fruit produced are described in a six-fold "woe," and the kind of punishment that would surely follow is indicated "in the dark nocturnal conclusion to the whole address, which is entirely without a promise" (Deltzsch). Greed of land and greed of drink — covetousness and inebriety — are denounced in the first two woes, with the second of which our lesson begins. Judgment impends over those who rise early to indulge appetite and who inflame themselves in nightly revels; who summon to their feasts music to charm and stimulate them to further excesses, and are thoughtless of God and the operations of those laws which they are so recklessly defying. A nation so wilfully debauched would soon become the prey of the spoiler; its gluttonous nobles would perish with famine, its tippling people would die of thirst. So vast would be the destruction that Sheol, voracious as it had seemed to be, would be compelled to stretch its jaws and open its mouth immeasurably wide to receive "the glory" of Jerusalem, with its pampered, sensuous multitude. The meanest and the mightiest alike would descend and be swallowed up, and God alone would be exalted and adored in this display of His justice and holiness. Then over the land thus left desolate lambs should feed as upon pasture and wandering shepherds should hold sway.

The third woe was pronounced upon the presumptuous and defiant, who, harnessed, though unconsciously, to their own sins and punishment, scornfully challenged God to carry out His threats; the fourth, upon those who confuse moral distinctions, calling evil good, putting darkness for light, bitter for sweet, and vice versa; the fifth, upon the self-conceited; and the sixth, with which our lesson ends, upon those who prided themselves on being able to drink without getting drunk, and who, occupying the seats of judgment, acquitted criminals for a bribe and condemned the righteous.

#### III. Expository.

11. Woe — an expression of lamentation and warning. "We are so accustomed to regard God's 'woes' as threats and anathemas that we are apt to forget that they are also statements of the steady working of what is often called 'natural' law. He who does the misdeeds here mentioned always, as a consequence, has the woe" (Doherty). Rise early . . . follow strong drink — so intent upon their excesses that they rise early, denying themselves sleep, making the indulgence of appetite their first and chief business. The original word here for "strong drink" is the general term "for wines made artificially from fruit, honey, raisins, dates, etc., including barley-wine or beer, a beverage known in Egypt, which was half a wine country and half a beer country from as far back as the time of the Pharaohs" (Deltzsch). That continue until night (R. V., "that tarry late into the night") — rounding off the long day as they began it, in sottishness.

Even the "purest" wines and beers are destructive forces, consuming body and soul. With fatal persistence the luxury of every civilization has taken to drink; and of all the indictments brought by moralists against nations that which they reserve for drunkenness is, as here, the most heavily weighted. The crusade against drink is not the novel thing that many imagine who observe only its late revival among ourselves. In ancient times there was scarcely a State in which prohibitive legislation of the most stringent kind was not attempted and generally carried out with a thoroughness more feasible under despots than where, as with us, the slow process of public opinion is necessary. A horror of strong drink has in every age possessed those who were in their position as magistrates or prophets have been able to follow for any distance the drifts of social life. Isaiah expresses as powerfully as ever any of them did where the peculiar fatality of drink lies (G. A. Smith).

12. Woe . . . viol (R. V., "lute") . . . tabret . . . pipe. — The two first-mentioned were

stringed instruments; the third was a tambourine or drum; the fourth was a flute or flageolet. The ancient feasts depended almost as much on music as on wine for their enjoyment. Regard not the work of the Lord. — From such feasts, where God's laws are disregarded and mocked at, thoughts of God are excluded. Neither consider (R. V., "have they considered") the operation of his hands. — "Nothing kills the conscience like steady drinking of intoxicants" (G. A. Smith).

This is the phrase ("the operation of his hands") used to express the idea of the eternal counsel of God which leads to salvation by the obedient paths of judgment, so far as that counsel is embodied in history, as molded by the invisible interposition of God. In their joy and glory they had no sense for what was the most glorious of all — the moving and working of God in history; so that they could not even discern the judgment which was in course of preparation at that very time (Deltzsch).

13. Therefore my people are gone into captivity. — He speaks of future judgments as if already come; the people would go into captivity because of their wilful ignorance and folly. Their honorable men — the upper classes of the nation. Famished — "awful contrast to their luxurious feasts" (J. F. and B.). Multitude dried up (R. V., "parched") with thirst — all classes reduced to dire distress.

14-16. Therefore hell — Sheol, or Hades, "the under-world" (Deltzsch); the abode of spirits; the grave. "According to the prevalent idea Hades was in the interior of the earth" (Deltzsch). Hath enlarged himself (R. V., "her desire"). — "Death and hell are throughout the Scriptures represented as yawning ferociously for the souls of men; but in this case the frenzied sinners of Israel are trooping so eagerly to destruction that the very appetite of hell has to be enlarged for their consumption" (Doherty). Mean . . . mighty . . . lofty . . . humbled . . . Lord . . . exalted. — Says Deltzsch: "God demanded that as the Exalted One He should be exalted and that as the Holy One He should be sanctified. But Jerusalem had not done that. He would therefore prove Himself the Exalted One by the execution of justice and sanctify Himself by the manifestation of righteousness, in consequence of which the people of Jerusalem would have to give Him glory against their will, as forming part of 'the things under the earth' (Phil. 2: 10). Jerusalem has been swallowed up twice in this manner by Hades; once in the Chaldean war, and again in the Roman. But the invisible background of these outward events was the fact that it had already fallen under the power of hell. And now, even in a more literal sense, ancient Jerusalem, like the company of Korah (Num. 16: 30, 33), has gone underground. Just as Babylon and Nineveh have sunk beneath the ground, so do men walk about in modern Jerusalem over the ancient Jerusalem which lies buried beneath; and many an enigma of topography will remain an enigma until ancient Jerusalem has been dug out of the earth again."

When our judges tell us from the bench that nine-tenths of pauperism and crime are caused by drink, our physicians that if only irregular tipping were abolished half the current sickness of the land would cease, and our statesmen that the ravages of strong drink are equal to those of the historical scourges of war, famine, and pestilence combined, surely to swallow such a glut of spoil the appetite of "hell" must have been still more enlarged and the mouth of "hell" made still larger (G. A. Smith).

17. Then shall the lambs feed after their manner (R. V., "feed as in their pasture"). — "When we consider that the Holy Land is at the present time an extensive pasture-ground for Arab shepherds, and that the modern Jerusalem which has risen from the dust is a Mohammedan city, we may see in this a literal fulfillment" (Deltzsch).

18, 19. Woe unto them. — "This 'woe' is pronounced against obstinate perseverance in sin, as if they wished to provoke divine judgment" (J. F. and B.). Draw iniquity with cords . . . sin . . . with a cart rope. — "There is a bitter sarcasm in the bold figure employed. They were proud of their unbelief; but this unbelief was like a halter with which, like beasts of burden, they were harnessed to sin, and therefore to the punishment of sin, which they went on dragging further and further, in utter ignorance of the wagon behind them" (Deltzsch). "They strain every nerve in sin" (J. F. and B.). "An evil inclination" (say the ancient rabbins) "is at the beginning like a fine hair string, but at the finishing like a thick cart rope. By a long progression in iniquity . . . men arrive at length at the highest degree of wickedness; bidding open defiance to God and scoffing at His threatened judgments as is finely expressed in the next verse" (Lowth). Let him . . . hasten his work that we may see it, etc. — They defied the predicted vengeance and impudently challenged God to execute it. "This figure of sinners jeering at the approach of a calamity while they actually wear the harness of its carriage, is very striking" (G. A. Smith).

20. Call evil good and good evil — confounding moral distinctions. — "Thus avarice is often termed prudence, and licentious extravagance liberality; and rebellion, implety and revenge are considered proof of a noble spirit; whilst piety and conscientiousness are called enthusiasm, hypocrisy, preciseness, affectation and spiritual pride" (Scott).

21. Wise in their own eyes — too wise to receive instruction. This "woe" is aimed at those who prefer their own reasonings to divine revelation and their own devices to the admonitions and commands of God; who deem it pru-

dent and politic to retain lucrative sins and neglect self-denying duties" (Scott).

22, 23. Mighty to drink wine — heroes of the wine cup, boasting, as men still boast, on their strength of head, their ability to outdrink their companions and not become inebriated. The next verse shows that the corrupt judges or rulers of Israel are referred to. Mingle strong drink — with spices to make it more intoxicating (Prov. 9: 2, 5; Song of Solomon 8: 2). Justify the wicked for a reward — accepting bribes to prevent justice. Take away the righteousness of the righteous — condemning him, thus depriving him of his righteousness by treating him as a criminal.

#### IV. Illustrative.

1. With such examples as we have before us in history and literature, it is idle for any man to pretend to feel insulted by a suggestion of the possibility of his becoming a slave to drink. Neither education nor intellect necessarily places any man above the peril of excess. Who does not know the falling of Pitt, and of many statesmen who were his contemporaries, in what Sir George Trevelyan has described in his harrowing chapter as the "Age of Gout?" Who does not know the deplorable degeneracy of Bonnie Prince Charlie? Who has not read of the infirmity of Addison? Who has not mourned over the pathetic outcry of remorse and wretchedness uttered by Burns, by Charles Lamb, by Hartley Coleridge? One of the most eminent clergymen and men of genius of this age says, in one of his published letters: "I must be on my guard, for I find that I am getting an ugly fondness for alcohol." What multitudes of men, ay, and of women — men and women of high principles and religious instincts — have yet been slowly swept into the vortex of excess under the influences of misfortune, of solitude, of depression, or of old age! (Canon Farrar.)

2. It is the continual testimony of physicians that intemperance shortens the life and injures the health. "Alcohol," said Sir Andrew Clark, "is a poison, so is strychnine, so is opium; it ranks with all these agents." He said that for at least twenty-five years he had been physician to one of our greatest hospitals, and had to inquire into the habits and health of about ten thousand people a year, and, as a result of his studies, he held that "health is a state which cannot be benefited by alcohol in any degree. Nay, it is a state which, in nine times out of ten, is injured by alcohol; it can bear it sometimes without obvious injury, but be benefited by it never. Alcohol, even in small doses, will take the bloom off, and injure the perfection and loveliness of health, both mental and moral. If there is any honest man who really wants to get at the truth, I would risk all I possess upon the back of the statement that as certainly as he tries the experiment for a month or six weeks, so certainly will he come to the conclusion that, however pleasant alcohol is for the moment, it is not a helper of work." "There is a great deal of injury done to health by the habitual use of wines . . . and alcohol in its various shapes," says Sir William Gull, "even in so-called moderate quantities. It leads to the degeneration of tissues, it spoils the health, and it spoils the intellect." I will quote but one other testimony out of many — that of Sir Henry Thompson, in a letter to the Archbishop of Canterbury: "I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice . . . to the ordinary and daily use of fermented drink, taken in the quantity which is conventionally deemed moderate." It is so little necessary to support physical exertion that experiments like those of Sir H. Havelock in India, and of Lord Brassey on the Great Northern Railway, and of Dr. Parkes in the case of soldiers on the march, and of Dr. Nansen among Arctic explorers, have proved (among multitudes of others) that alcohol is inimical to powers of endurance. At our great fairs, when special efforts are required, alcohol is at once knocked off. There are thirty-two thousand prisoners in the three kingdoms, and, though the immense majority of them have been either inebriated, or, at least, non-abstainers, no alcohol is given them during their sojourn in prison for years together, and yet prisoners form one of the healthiest and most long-lived bodies in the country, and constantly leave prison greatly improved in health and in appearance (Farrar).

3. Lord Shaftesbury, with his unrivaled experience, was right in his conviction that "it is impossible, absolutely impossible, to do anything permanently or considerably to relieve poverty until we have got rid of the curse of drink;" Lord Beaconsfield said, in the success of our efforts to control it "is involved the triumph of the social virtues and the character of the great body of the people;" according to Lord Chief Justice Coleridge, we might, but for drink, shut up nine out of every ten jails in England; we could thus, in the opinion of men like Bright and Cobden, make England such a paradise as at present we hardly dream (Farrar).

#### An Important Office.

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## Our Book Table.

**The Higher Criticism of the Pentateuch.** By William Henry Green, D. D., LL. D. New York: Charles Scribner's Sons. Price, \$1.50.

Prof. Green, of Princeton Theological Seminary, is one of the most eminent Biblical and theological scholars in America, and a leader in the conservative, as Prof. Briggs is in the progressive, school of criticism. This small and compact treatise is a defence of the main conservative positions on the Pentateuch. He opens with a comprehensive introduction, in which is unfolded the plan of the Old Testament as given in the Law, the Prophets, and the Hagiographa. Then follow the plan and contents of the Pentateuch as an integral part of the Old Testament. The third chapter deals with the question of authorship, detailing the reasons for assigning it to Moses. The nip of the battle comes in the chapter on the unity of the Pentateuch. He does not deny the statement of the Higher Critics that the Pentateuch contains large quotations from prior documents, but he claims that the five books are "one continuous work, the product of a single writer." Of course he inveighs stoutly against the documentary hypothesis, and believes it impossible for any one to point out in detail the Yahvist and Elohist sections. He continues with a brief chapter on the genuineness of the Pentateuchal laws, and closes with remarks on the credibility of the Pentateuch and on supernatural religion. The book, prepared with great learning and care, makes the very best defence of the conservative positions.

**The Spirit of the Age; and Other Sermons.** By David J. Burrell, D. D. New York: Wilbur B. Ketchum. Price, \$1.50.

This volume contains thirty-seven sermons, the first one giving title to the collection. Taken down from dictation, after delivery, they are somewhat briefer than as originally given and more direct. The topics, though fresh, are evangelical and aimed to secure the salvation and edification of men. The thought is always clear and vigorous and the style open to plain people. Like a true minister, he addresses himself to the average hearer, and furnishes truth adapted at once to quicken, inspire and edify.

**Introduction to Dogmatic Theology.** Based on Luther. By Revere Franklin Weidner, D. D., LL. D. P. H. Revell Company: New York. Price, \$1.50.

Revealed theology comprises exegetical, historical, systematical and practical theology. Systematic theology organizes the material of revelation, giving each truth and fact its proper order and place in the system. This volume is not a systematic theology; it is merely an introduction to the system, and as such deals with the definition, contents and method of dogmatics. The work was published in 1885, and has been received with so much favor by theological students and teachers that a new and revised edition was called for and is here furnished. The author writes strongly and from a Lutheran standpoint.

**Studies in Theologic Definition Underlying the Apostles' and Nicene Creeds.** By Frederic Palmer. New York: E. P. Dutton & Company. Price, \$1.50.

Though not an exposition *in extenso* of these venerable formularies, this volume contains an opening and illustration of the doctrinal principles involved therein, such as the being and character of God, the trinity, the incarnation, the atonement, and the forgiveness of sin. A main difficulty in understanding these creeds is found in the peculiar view-point from which they were written. We look at the subjects from another position. The world has moved on, and we find it impossible to see things just as the men of fifteen or eighteen hundred years ago saw them. The author, in this well-considered and well-written volume, attempts little more than to harmonize these two views.

**The Song of Solomon and the Lamentations of Jeremiah.** By Walter F. Adeney, M. A. New York: A. C. Armstrong & Son. Price, \$1.50.

The "Expositor's Bible," of which we here have the latest instalment, opens to the intelligent general reader, in a popular form, the design, age, authorship, plan and line of thought in each book of the Bible. The text is not burdened with original words, technical terms, or abstruse discussion; but the best results of the new learning are brought out in clear and forcible English. The expositions of the Song and Lamentations are constructed on this plan. The author, in the light of the latest scholarship, of which he is master, gives a large and accurate view of the matters contained in these books of the Hebrew Bible. He follows in general the views of advanced scholarship.

**Townsend Harris: The First American Envoy in Japan.** By William Elliot Griffis. Boston: Houghton, Mifflin & Company. Price, \$1.50.

The re-birth of Japan is one of the marvels of modern history. The guns of Commodore Perry opened the long-sealed port of the East; the wisdom of Townsend Harris led to the overthrow of "Tycoonism," the abolition of the rude military system, and the restoration of the Emperor to his rightful place. This story has never been fully told by the outside writer. The diary of Mr. Harris, kept during the four years of his residence in the Japanese capital, is here for the first time published, and is invaluable as a record of that great transition period. The publication is very timely, coming as it does after the late exhibition of Japanese power.

**A Study of Death.** By Henry Mills Allen. New York: Harper & Brothers.

Whoever has read the author's preceding work, "God in His World," will be sure to open the current volume with pleasure. He here continues and completes, as it were, his

line of meditation. There is a gracious meaning below the signs and circumstances of death, which was little understood by early races. The Cross alone dissipates the gloom of the grave by bringing "life and immortality to light" beyond. The author's language is rich and chaste; he is optimistic, regarding even death as a beneficent factor in the economy of the universe.

**Great Missionaries of the Church.** By Rev. Charles C. Cressage, D. D., and Mrs. Josephine A. B. Goodnow. With an introduction by Rev. Francis B. Clark, D. D. New York: Thomas Y. Crowell & Company.

The great missionaries are the grandest heroes of the nineteenth century. They bravely led the columns against paganism. This book contains the record of twenty-three who spent their lives in efforts to save and elevate the heathen world. The older ones come in, like Carey, Judson and Paterson, and later ones like Butler, William Taylor and James M. Thoburn. The sketches are admirably written, giving in clear form general views of the men and their work, without so much detail as to weary the young.

**Dr. Miller's Year Book. A Year's Daily Reading.** By J. R. Miller, D. D. New York: Thomas Y. Crowell & Company. Price, \$1.50.

With a thoughtful, devotional or suggestive author we like to commune every day. Some authors can be much better clipped up in this way than others. Dr. Miller's books can be broken into fragments, and each fragment retains life, sense and suggestiveness. Each day has a page, with a verse of Scripture at the top and an illustrative passage attached, exhibiting pith, point and power.

**Questions of Modern Inquiry: A Series of Discussions.** By Henry A. Simpson, D. D. New York: Fleming H. Revell Company. Price, \$1.50.

This volume contains a series of eighteen Sunday evening discourses, built on queries raised by members of the congregation. Though the truths set forth are not new, they are freshly put and present together a number of matters not usually treated in the pulpit. The book will be highly prized by thoughtful young Christians.

**An Outline of Systematic Theology.** By H. H. Johnson, D. D. Ecclesiology. By Henry G. Weston, D. D. Philadelphia: American Baptist Publication Society.

This is the second edition of a work which has been received with great favor by Baptists, especially by those connected with the Crozer Theological Seminary, where it was written and where it has served as a text-book. It is a clear and strong presentation of the evangelical system. The second part is a defence of the Baptist polity as a divine order.

**Francis Bacon and His Shakespeare.** By Theron S. E. Dixon. Chicago: The Sargent Publishing Co., 184 Madison Block. Price, \$1.50.

This new Chicago publishing company has certainly brought out a very presentable volume, with red buckram binding, excellent paper and readable type. As to the matter of the book, hardly anything in years has awakened so wide an interest in literary circles as the Bacon-Shakespeare controversy. We need not here pass judgment on its merits; this book, at least, in its thirteen chapters is extremely ingenious and readable, and whoever wishes to know the whole case may here read at least one side of it.

**Illustrative Notes for the Sunday School Lessons of 1896.** By J. L. Huribut and Robert B. Doherty. New York: Hunt & Eaton. Price, \$1.50.

Of the many volumes of Notes on the Sunday-school lessons, issued by individuals and organizations, the managers of our Sunday-school interests have usually contrived to publish one of the very best. The present volume forms no exception to the rule. Aided by the learning and skill of Dr. Doherty, Dr. Huribut has produced an ideal commentary for Sunday-school purposes. It is a complete guide to the study of the lessons, with original and selected notes, methods of teaching, illustrative stories, practical applications, notes on Eastern life, library references, maps, tables, pictures and diagrams.

**The Courtship of Miles Standish.** By Henry Wadsworth Longfellow. With illustrations from designs by Boughton, Merrill, Reinhart, Perkins, Hitchcock, Shapleigh and others. Boston: Houghton, Mifflin & Company. Price, \$1.50.

"The Courtship of Miles Standish" is a New England classic. It has found favor in all the land as a bit of chaste, tender, domestic song, but is native to the East and expressive of Pilgrim life, ideas and customs. This new edition is enriched by the graceful touches of several of our favorite artists. Merrill's "Priscilla" makes an admirable frontispiece. The volume will make an attractive holiday book.

**The Life of Nancy.** By Sarah Orne Jewett. Boston: Houghton, Mifflin & Company. Price, \$1.50.

This volume contains ten brief stories of New England life, *genre* pieces, drawn with the skill of the true artist and sure to find favor with the reading public of the East. Following the sketch which gives title to the volume are nine others under such titles as these: "Fame's Little Day," "A War Debt," "The Hiltons' Holiday," "The Only Rose," "A Second Spring," "Little French Mary," "The Guests of Mrs. Timms," "A Neighbor's Landmark," and "All my Sad Captains."

**Constantinople.** By F. Marion Crawford. Illustrated by Edwin Lord Weeks. New York: Charles Scribner's Sons. Price, \$1.50.

This is a book of knowledge and beauty. The descriptions of Mr. Crawford are accurate and vivid. To read his text is next to seeing the

(Continued on Page 16.)

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MOST POPULAR DESK EVER MADE.

NUMBER in use exceeds any other one article of furniture. Has gladdened half a million hearts. Solid Oak throughout, hand-rubbed finish. Very handsome carvings. It stands 5 ft. high, is 2½ ft. wide, writing bed 24 inches deep. Drop leaf closes and locks. A brass rod for curtain. Our soaps are sold entirely on their merits, with a guarantee of purity. Thousands of families use them, and have for many years in every locality, many in your vicinity.

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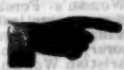
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CARPETS AND UPHOLSTERY.  
WASHINGTON ST. BOSTON.



Among our new advertisements, we cheerfully call the attention of our readers to that of C. A. W. Crosby & Son, 474 Washington St. This is one of the old and successful jewelry establishments of the city. The business has come down from father to son. Under its present management it continues to maintain the high reputation of the house for keeping reliable goods and selling them at fair prices.

Though the advertisement calls attention only to special bargains, which they are offering in watches, they keep constantly in stock a general assortment of jewelry, and a large and attractive collection of silver ware. Persons wishing for goods in their line can feel assured they will always get what they bargain for, as they will be trading with one of the oldest and most reliable jewelry firms in the city.

## Review of the Week.

### Tuesday, November 5.

- President Cleveland appoints Nov. 28 a day of national thanksgiving.
- Death, in Chicago, of Eugene Field, the journalist and poet, at the age of 45.
- The leaders of the Ku-cheng massacre executed at Foo Chow.
- Li Hung Chang appointed to take charge of operations against the Mohammedan rebels in northwestern China.
- Coal discoveries in Newfoundland; deposits containing many millions of tons found.
- The Portuguese defeat the rebels in Goa.
- A Philadelphian commits suicide at Niagara Falls.
- Sir William Dawson lectures in the Lowell Institute course.
- The Harvard observers discover a new star in the constellation Carina.

### Wednesday, November 6.

- A clean Republican sweep from East to West in yesterday's elections; Maryland and New Jersey go Republican; Massachusetts, New York, Pennsylvania and Ohio give tremendous majorities; New York city goes back to Tammany rule.
- Three Broadway buildings on and near the corner of Bleeker St., New York, destroyed by fire; loss, about \$1,000,000.
- The new Carnegie Library at Pittsburg dedicated.
- The manager of the Carmaux Glass Works in France refuses to comply with the order of the Minister of the Interior and submit to arbitration the differences between the workmen and their employers.
- The Porte prohibits further Jewish emigration to Palestine.
- Utah adopts its State Constitution.
- The Powers inform Turkey that the out-rages must cease, or they will intervene.

### Thursday, November 7.

- A boiler explodes in the Journal building, Detroit, Mich.; the building collapses; twelve dead bodies recovered; twenty-seven persons missing.
- Kiamli Pasha dismissed from office as Grand Vizier; anarchy prevails in Armenia.
- The Republicans carry Kentucky and control the State Legislature.
- The British steamer "Orathie," which collided with the "Elbe" last January, causing the loss of the latter with 355 lives, held responsible for the total value of the steamer.
- Miss Consuelo Vanderbilt married to the Duke of Marlborough in New York city; her dowry \$5,000,000.
- The Torrens Land Title plan adopted in Chicago by a majority of 77,000.

— The vote on the Woman Suffrage referendum in this State stood: Yes, 107,870; No, 184,810; majority for No, 76,940.

— Utah will elect two Republican U. S. senators. Republican pluralities reported in part as follows: New York, 80,000; Maryland, 16,000; New Jersey, 26,000; Massachusetts, 64,000; Pennsylvania, 160,000; Ohio, 112,000.

### Friday, November 8.

- Republican success in New York interpreted by Wall Street as meaning war on the Sugar, Leather and Tobacco trusts.
- Lord Rayleigh and Professor Ramsay receive from the Smithsonian Institution, Washington, the \$10,000 Hodgkin prize for their discovery of new properties in the atmosphere.
- A Greek vessel struck by a waterspout near Tunis and seven persons drowned.
- Thirty-two bodies recovered from the wrecked building in Detroit; the accident caused by "low water," the carelessness of the engineer.
- Nine millions for canals approved by the people in the vote last Tuesday in New York.
- A new Turkish ministry appointed.
- Death, in Washington, of Rear Admiral R. W. Shufeldt, U. S. N. (retired.)
- A family of six persons perishes in a tenement house fire in Brooklyn.

### Saturday, November 9.

- England to send six more ships to the Mediterranean squadron; France also to increase her squadron.
- The strike of engineers in the Clyde ship-building yards spreading; the Government to interfere.
- A conspiracy to depose the Sultan and put his brother on the throne.
- The steamer "Puritan" of the Fall River line runs ashore on Great Gull Island in a fog; passengers and baggage landed.
- France said to be ready to release ex-Consul Waller; Secretary Olney hesitates, lest it might involve abandonment of demand for indemnity.
- The Chinese rebels again defeat the imperial troops and threaten to march on Peking.
- The British steamer "Irawaddy" goes ashore at Asbury Park, N. J., in the fog.
- Lord Salisbury warns the Porte in a public speech.
- A legislative committee to investigate municipal affairs in Philadelphia.
- Industrial stocks in Philadelphia shrink over \$10,000,000 in three weeks.

### Sunday, November 11.

- The Armenian National Union sends a telegram to the world's Powers asking protection for their countrymen.
- The panic in the money markets of Europe prevented from becoming extreme by the intervention of the Rothschilds.
- A locomotive boiler explodes on the Lehigh & Hudson road; four killed.
- A thousand persons starving in Jamaica, caused by failure of crops and caterpillar plague.
- Miss Frances E. Willard planning a social settlement in connection with the W. C. T. U.
- Steamer "Puritan" remains on Great Gull Island, despite the efforts of five steamers.

The Methodist Episcopal Congress will be held at Atlanta, Dec. 12, at which time representative Methodists will speak on matters pertaining to the progress of the church in the several departments of its great activities as they relate to her colored membership. This will be followed by the congress on Africa, which is expected to be the greatest gathering of its kind during the century. This important meeting will be held under the auspices of the Stewart Missionary Foundation. On Dec. 13, 14, and 15, immediately following the Church Congress, Bishops Taylor and Ferguson, Dr. Thirkield, Dr. Blyden and Prince Orishatuka Padume of Africa, Bishops Joyce, Grant, Potter, Williams, and Walters, Dr. Alex. Crummell, Prof. Booker T. Washington, Hon. J. H. Smyth, and Rev. Dr. E. W. S. Hammond will deliver addresses.

## THE CONFERENCE.

(Continued from Page 13.)

manical success. Rev. and Mrs. E. S. Best attended the jubilee at Milford, where they served the church in the days of the Civil War. Mr. Best, by request, read an original poem which was highly spoken of, and Mrs. Best spoke of "Our Day in Milford."

Asbury. — Rev. Charles Tilton also attended the jubilee at Milford, giving an address on Monday evening, Oct. 21. Mr. Tilton was pastor there from 1888 to '89. Oct. 20 was observed as Glad Tidings day. A sermon in the morning, a concert with a chorus of forty voices in the evening, and beautiful decorations, made the occasion a magnificent success. Oct. 27 the pastor preached to the young people on "What to Read."

Granville. — In union with the Baptist and Congregational churches revival services have been held. Mrs. Leger, an evangelist, rendered valuable service, and Miss Merrill sang. Both were greatly enjoyed. Rev. James Sutherland is pastor of this, with the above charge.

Celrain. — Rev. I. S. Yerks preached morning and evening, Oct. 27, at South Hadley Falls, and was greatly enjoyed.

Chicopee Falls. — Pastor Flak last year instituted Old Folks' day. This year it was observed Oct. 30, and 84 persons above sixty years of age sat down to dinner. The afternoon was given to speeches of a reminiscent character, supplemented by music and readings. Mr. W. F. Miller, of Ludlow, formerly of this village, had charge of the singing. He has sung in church forty years and is serving his twenty-eighth year as choir leader. He was leader at Trinity during the pastorate of Dr. S. F. Upham. Miss Abbie M. Evans, daughter of Rev. M. H. A. Evans, of South Boston, was present and read several selections. She had read during the preceding week at an Epworth League entertainment. Her selections were all well made and finely read, and her whole manner very pleasing. She was pronounced by many to be the best reader ever appearing in Chicopee. Among the preachers present and taking part were Revs. W. G. Richardson and B. F. Kingsley. The latter went out from this church into the ministry. There have been six deaths among the old people during the year. Mrs. R. T. Hendrick, who is 81 years of age, was the oldest resident of the village present. Although fully one hundred free dinners were furnished, the evening supper to the public netted sufficient to pay all the expenses of the day.

Southbridge. — Oct. 27 was Old Folks' Sunday. The church was tastefully decorated with autumn leaves. Rev. C. H. Walters preached an appropriate sermon. Mr. A. C. Cotton, Y. M. C. A. secretary, supplied, Oct. 30, while the pastor had a week's vacation. The addition of several new families to this church strengthens its working force. Mr. Ransom Nichols, of Amherst, '95, son of Rev. A. R. Nichols, of Warren, has been elected assistant principal of Southbridge High School and teacher in the evening school.

Warren. — Rev. A. R. Nichols was at the Fall River Sunday-school convention, and on his return trip visited several days in his former parish, Southbridge. All departments are in excellent condition. The Sunday evening meetings are refreshing seasons. One person was recently converted.

Hampden. — The Ladies Aid annual fair netted a good sum of money. A No. 3 wood Bishop furnace has been put in, greatly to the delight of all, as this church has been exceedingly uncomfortable in winter. Miss Carrie E. Bennett heads a goodly delegation for the district convention. Rev. J. H. Bennett was last week called to Waldoboro, Me., to officiate at the funeral of a former parishioner. Several young persons are in school at Wilbraham and Westfield. The Ladies Aid gathered one hundred persons at Mrs. Frank Pease's, Oct. 30, for a successful entertainment.

Chicopee. — Oct. 30, Mothers' day, brought a good number of mothers and young babes as guests of the Ladies' Social Circle. Evangelists William Parks and wife are engaged to work, Nov. 17, for three weeks.

Feeding Hills. — The pastor, Rev. T. A. Hodgdon, and wife took a two weeks' vacation, visiting relatives in Spencer, Malden, and Rockland, Maine. The nineteenth annual harvest festival was held Oct. 2. Supper was served from 5 to 7 P. M., and at a later hour a large audience listened to Dr. T. C. Watkins' "That Irresistible Boy." The net receipts amounted to \$150. Extra revival meetings will begin about the first of November.

Springfield, Trinity. — The revival services at Trinity, Dr. Henry Buckley, pastor, continued with constantly increasing interest for twelve days. Rev. Ralph Gilliam, the evangelist, was in charge, ably assisted in the song service by Charles L. Estey and a large chorus. Mr. Gilliam preached twice on week days, and on the second Sunday he conducted seven services and delivered five sermons. He is entirely free from sensationalism both in his methods and preaching. Earnestly and in a spirit that wins by its sweetness, he preaches the simple Gospel of Christ. The work is genuine and the impression very deep. In his work at Trinity he received hearty co-operation from pastor and people, and the results have been gracious. The church is greatly quickened and there is every indication that this new interest will abide. At every evening service there were a number who expressed a desire for Christ. The two Sabbaths were particularly fruitful in converts. Considerably more than a hundred have taken the first step in the Christian pathway, and there are many instances of a thorough change in heart and life. The last meeting was on Wednesday evening, Oct. 30. A large audience assembled, and nearly all waited at the close to shake hands with Mr. Gilliam and his assistant, the universal feeling being that their labors had been both disinterested and successful. D. F. G.

## A Day of Prayer.

IN view of the disturbing events in four of the countries where American missionaries are at work — Turkey, China, Japan and Korea — very earnest intercession is needed for the missionaries in these countries, for native Christians and all workers, for their rulers, and for the progress of the kingdom of Christ throughout the world. Therefore the World's Committee of Christian Women have unanimously voted to appoint Friday, Nov. 15, as a Day of Prayer to present these persons and objects with special pleading before the throne of divine grace. It is hoped that the day may be very generally observed by all Woman's Foreign Missionary Societies, and wherever practicable it is suggested that union meetings be arranged. Mrs. J. T. O'Quinn, Temporary Chairman, World's Committee Christian Women.

Rochester, N. Y.

## KEEP PREPARED.

The Slogan of the Business and Professional Man.

The Sure Hope of the Busy Brain-Worker.

The Only Protection of Those Who Work and Toil.

Keep Yourself Strong, Vigorous and Well.

By Dr. Greene's Nervura Blood and Nerve Remedy.

Nothing contributes to success like preparation. In every department of human activity this truth is constantly illustrated.

During the War of the Rebellion the issues of battles were quite as often decided by the relative conditions, as by the strength of forces. The general or commanding officer who was best prepared gained the day; the surprised army was generally routed.

So in our daily affairs, the professional or business man who is constantly prepared for emergencies conquers his circumstances, emerges from every difficulty triumphant, and is a success; while the men and women whom events find unprepared are overcome or injured in their several ventures. Preparation is half of any battle in life.

So it is in regard to our health. If we keep our system in a sound condition to meet the various conditions of weather, the prevalent possibilities of contracting disease, and especially the great strain, wear and fatigue of our hurrying, rushing daily life, we are always prepared against these dangers.

The first requisite is pure blood and strong nerves. They command health, and exempt us from the liability of sickness.

Don't neglect it. Don't think because you are comparatively well you are safe. It is not so. The blood needs constant attention. It requires toning, needs correcting often before it gives any sign. The nerve force, nerve energies and strength are being constantly used up in business, pleasure or dissipation, and our brain and nerves require strengthening and invigorating. Keep well and strong by taking Dr. Greene's Nervura blood and nerve remedy, for its chief merit is that it not only cures weakness and disease, but it is a sure preventive of breaking down from overwork or other causes; a sure renewer of strength, power and vigor. It is recognized everywhere as the greatest medical discovery of the age because of this grand quality. It makes you well and keeps you well.



FREDERICK P. COGGESHALL.

Mr. Frederick P. Coggeshall, the veteran bookseller of Lowell, Mass., used it and it made him well and kept him strong to work, vigorous to think and to plan, full of power, energy and ambition. He says: —

"My trouble was an affection of the head. I would go to bed and sleep like an infant all night, but would waken in the morning with a terrible pain in the head, which utterly incapacitated me for business. Getting no relief from remedies tried, a friend recommended me to take Dr. Greene's Nervura blood and nerve remedy. I took the advice of my friend, and after taking it four or five days I began to experience great relief and was soon able to attend to business."

"If restless or troubled with insomnia at night, I always take a dose of Nervura and get immediate relief. The invigorating qualities of this medicine are simply marvelous and after four or five doses I feel all right again. Other members of my family have used the Nervura, and I strongly recommend it to all persons of a nervous temperament, or those suffering from undue mental or physical strain."

Why waste time in trying uncertain and untried remedies, when here is a physician's prescription, a discovery made by the greatest living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass.? If you take this medicine you can consider yourself under Dr. Greene's direct professional care, and you can consult or write to him about your case freely and without charge. This is a guarantee that this remedy will cure, possessed by no other medicine in the world.

**DIE**

**NONE SUCH**

**MINCE MEAT**

Two large pies are made from each package of None Such Mince Meat. For sale by all Grocers. Be sure you get the None Such—avoid imitations.

MERRELL-SOULE CO., Syracuse, N. Y.



## A Chance to Save Money.

There is not the slightest reason why you should not feel well and strong. That great offer of Dr. Greene's is proving the best friend that weak and delicate people ever had. A letter sent to him at his office, 34 Temple Place, Boston, Mass., telling the symptoms you are suffering from, will be immediately answered by the Doctor, describing your complaint minutely, and making you understand perfectly just what ails you. And all this costs you nothing. You don't have to leave your home and you don't have to pay any doctor's fee to learn exactly what your complaint is, and how to get well and strong, from Dr. Greene, the greatest living specialist in curing nervous and chronic diseases. The Doctor makes a specialty of curing patients through his great system of letter correspondence, and is having wonderful success. Thousands of weak, delicate men and women are writing him about their complaints, and are being permanently cured. It was he who discovered that world-renowned curative, Dr. Greene's Nervura blood and nerve remedy. Write the Doctor at once and see what he says about your complaint. It will probably be the means of your getting back your health.

## Church Register.

## HERALD CALENDAR.

Interdenominational Conference of W. H. M. Societies at Clarendon St. Baptist Church, Nov. 14  
Boston East District Epworth League Convention at Wakefield, Nov. 21  
Itinerants' Institute at Mechanic Falls, Me., Dec. 2-5

FALL CONVENTION OF BOSTON NORTH DISTRICT EPWORTH LEAGUE, at Newton, Nov. 31, afternoon and evening, beginning at 2 p.m. Revs. C. A. Littlefield, Dillon Bronson and C. F. Rice, Mr. C. R. Fletcher, Rev. W. N. Brodbeck, Miss Bertha Clarke, F. C. Switzer, Mrs. S. L. Greene and Miss E. A. Chapman are some of the afternoon speakers. At the evening session special music will precede addresses by Revs. F. E. E. Hamilton and E. M. Taylor. A very interesting occasion is anticipated.

CHILDREN'S DAY COLLECTIONS NEEDED. - The next meeting of the Board of Education of the Methodist Episcopal Church will be held at the office in New York, 150 Fifth Avenue, Dec. 4. As November closes the fiscal year of the Board, it is of great importance that all moneys raised for the Board last Children's Day should be sent immediately to the Secretary at New York, in accordance with the requirements of the Discipline. It is hoped that the brethren in the Spring Conferences, especially, will give kindly heed to this request and not retain their money until the session of their Conference next spring. Such a course prevents the money being credited in the year in which it was raised and keeps it from the large number of needy and worthy applicants who are now appealing to the Board for help. C. H. PAYNE, Sec.

W. H. M. S., PORTLAND DISTRICT CONVENTION, at New Portland, Wednesday, Nov. 20. Sessions at 10 a.m. and 3 p.m. Basket lunch at noon. Interesting speakers, reports and papers are expected. Let there be a large attendance of the auxiliaries of the district and others interested.  
S. M. KIMBALL, Dist. Sec.

ACCORD. - Rev. and Mrs. O. S. Baketel gratefully return sincere thanks to the pastors and members of Manchester District for the elegant remembrance in gold, upon the occasion of their twenty-fifth anniversary.  
Manchester, N. H.

W. F. M. S. - First annual meeting of Dover District, at the M. E. Church, Brexter, N. H., Wednesday, Nov. 20. Sessions at 10.30 a.m., 9 and 7.30 p.m. Miss Cushman and Miss Hall, from Rome, are expected to be with us. An interesting and instructive program has been arranged, and it is hoped a large delegation from all the auxiliaries will attend. Basket lunch; tea and coffee provided.  
A. A. FREKING, Rec. Sec.

EPWORTH LEAGUE COLLEGE DAY. - TO THE CHAPTERS OF THE EPWORTH LEAGUE: Friday, Nov. 23, has been set apart as Epworth League College Day. Then or on some other convenient day of the same week a meeting should be held in every chapter of the Epworth League, to attract the attention of the young men and women of the church to our Methodist colleges. Catalogues of our various academies, colleges and universities should be circulated, addresses made on the value of a collegiate education, and the advantages of attendance upon our denominational schools set forth. Invitations should be extended to Methodist college alumni to point out the schools which by reason of denominational control, location, equipment and endowment should be attended. Go to colleges, should be the ONE THEME for the assembly. A program has been prepared under the direction of the General Cabinet and published by the Book Concern; but if chapters do not wish to undergo the slight expense attaching to its use, a program should at once be improvised by the proper local committee. Let every chapter observe Epworth College Day, Friday, Nov. 23, or some other day of that week.  
JAMES N. FITZGERALD, President.  
EDWIN A. SCHILL, General Secretary.

## A Boon to Embroiderers.

It is hardly more than a year ago that a progressive concern hit upon an ingenious way of putting up its justly celebrated "ASIATIC DYE" Wash Silks in paper holders in such a manner that embroiderers are saved the trouble of unwinding the skein and re-winding it again on card-board, as was customarily done with the old-fashioned skeins to prevent them from roughing and snarling. The Brainerd & Armstrong Silk Co., New London, Ct., which holds the exclusive right to put up its silk in this manner, has again demonstrated its originality by the recent publication of a "Doyley and Centrepiece Book," which has chapters on Embroidery Stitches, Centrepieces, Doyleys, Ideal Honeys, Luncheon and Tea Cloths, Out Work and Table Spreads in Denim. It contains over seventy engraved illustrations of patterns, and full information as to where they can be obtained, and the proper stitches and threads to be used in working each individual part. In a word, the book deals so comprehensively with the subject that every lady who embroiders cannot fail to find it useful.

## Marriages.

MARRIAGE - LAWRY - In North Vassalboro', Me., Oct. 25, by Rev. Wm. O. Baker, Willard A. Mariner, of Vassalboro', and Nellie Ethel Lawry, of N. Y.  
KNITH - JONES - At Plantation No. 14, Me., Oct. 31, by Rev. H. W. Norton, Frank O. Keith, of Brockton, Mass., and Eva B. Jones, of Plantation No. 14.  
TUTTLE - RICHARDS - In East North Yarmouth, Me., Oct. 25, by Rev. A. W. Waterhouse, assisted by Rev. M. K. Mabry, Irving Tuttle and Nellie E. Richards, both of North Yarmouth.  
BATON - HASKELL - At South Deer Isle, Me., by Rev. B. W. Seicher, Oct. 24, Wallace H. Baton and Mary F. Haskell, both of Deer Isle.  
SCOTT - MARSHALL - Also, by the same, Oct. 24, Charles Scott and Elizabeth Marshall, both of Deer Isle.

## Laughing Babies

are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. Infant Health is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

## PLAN OF EPISCOPAL VISITATION FOR 1896.

## Part 1 (January-June).

## [CHRONOLOGICAL.]

## CONFERENCES IN THE UNITED STATES.

[N. B. - The four Conferences first named belong to the plan for 1896, Part II, but are held after the Bishops' conference, October-November, 1896. Bishop Walden is absent, engaged in the visitation of missions in Eastern Asia.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Southern German, Perry, Tex.	Calvert, Tex.	Nov. 21, Andrews	"
West Texas,	Denton, Tex.	Dec. 4, Andrews	"
Austin,	Galveston, Tex.	" 11, Andrews	"

Up. Mississippi,	Grenada, Miss.	Jan. 4, Hurst	"
Mississippi,	Canton, Miss.	" 5, Mallalieu	"
Alabama,	Pratt City, Ala.	" 18, Hurst	"
South Carolina,	Charleston, S. C.	" 18, Mallalieu	"
Louisiana,	New Orleans, La.	" 18, Fitzgerald	"
Florida,	Gainesville, Fla.	" 25, Foss	"
Central Alabama,	Marion, Ala.	" 25, Hurst	"
Little Rock,	Batesville, Ark.	" 25, Minde	"
Savannah,	Griffin, Ga.	" 25, Mallalieu	"
Gulf Mission,	Jennings, La.	" 25, Fitzgerald	"
Georgia,	Atlanta, Ga.	" 25, Foster	"
Arkansas,	Rogers, Ark.	" 25, Minde	"
St. John's River,	Lawley, Fla.	Feb. 4, Foss	"
Virginia,	Chesapeake, Va.	March 4, Bowman	"
Washington,	Charleston, W. Va.	" 4, Warren	"
Kansas,	Atchison, Kan.	" 11, Andrews	"
Baltimore,	Baltimore, Md.	" 11, Warren	"
Philadelphia,	Philadelphia, Pa.	" 11, Hurst	"
Lexington,	Louisville, Ky.	" 18, Bowman	"
South Kansas,	Baldwin, Kan.	" 18, Andrews	"
Wilmington,	Dover, Del.	" 18, Warren	"
Gen. Pennsylvania's,	Williamsport, Pa.	" 18, Vincent	"
St. Louis,	Sedalia, Mo.	" 18, Goodsell	"
North Indiana,	Richmond, Ind.	" 25, Bowman	"
East German,	Brooklyn, N. Y.	" 25, Foster	"
Southwest Kansas,	Wichita, Kan.	" 25, Andrews	"
Newark,	Newark, N. J.	" 25, Foss	"
New Jersey,	Bridgeton, N. J.	" 25, Joyce	"
Central Missouri,	Springfield, Mo.	" 25, Goodsell	"
New Eng. South,	Pall River, Mass.	April 1, Foster	"
New York East,	New Haven, Conn.	" 1, Merrill	"
Northwest Kansas,	Salina, Kan.	" 1, Andrews	"
New York,	New York City,	" 1, Minde	"
New Hampshire,	Lawrence, Mass.	" 1, Fowler	"
Wyoming,	Binghamton, N. Y.	" 1, Vincent	"
Delaware,	Chester, Pa.	" 1, Joyce	"
Missouri,	Trenton, Mo.	" 1, Goodsell	"
Maine,	Auburn, Me.	" 4, Merrill	"
New England,	Springfield, Mass.	" 4, Foss	"
Vermont,	Rare, Vt.	" 4, Fowler	"
North's New York,	Oswego, N. Y.	" 4, Joyce	"
East Maine,	Oldtown, Me.	" 15, Merrill	"
Troy,	Gloversville, N. Y.	" 15, Fowler	"
North Dakota,	Jamestown, N. D.	" 15, Vincent	"

## FOREIGN CONFERENCES.

South India,	Hyderabad,	Dec. 11, Thoburn	"
Bombay,	Jahapur,	" 14, Thoburn	"
North India,	Bareilly,	Jan. 8, Thoburn	"
Mexico,	Guanajuato,	" 15, Newman	"
Northwest India,	Meerut,	" 25, Thoburn	"
Liberia,	Monrovia,	Feb. 4, Taylor	"
Malaysia M. Con.,	Singapore,	" 12, Thoburn	"
South America,	Buenos Ayres,	" 25,	"
Bengal-Burmah,	Calcutta,	March 4, Thoburn	"
Switzerland,	Basle,	June 4, Goodsell	"
Italy,	Rome,	" 24, Goodsell	"
Bulgaria M. Con.,	Loftcha,	July 4, Goodsell	"
Japan,	Tokyo,	" 15, Foss	"
South Germany,	Pirmasens,	" 25, Goodsell	"
North Germany,	Oldenburg,	" 25, Goodsell	"
Denmark Mission,	Viele,	Aug. 13, Goodsell	"
Korea Mission,	Seoul,	" 10, Foss	"
Norway,	Sarpsborg,	" 18, Goodsell	"
Sweden,	Jonkoping,	" 20, Goodsell	"
Finland and St. P. Abb.,	"	Sept. 4, Goodsell	"
North China,	Peking,	" 21, Foss	"
Central China M. Con.,	Nanking,	Oct. 31, Foss	"
Poo Chow,	Poo Chow,	Nov. 18, Foss	"
Congo M. Con.,	"	Taylor	"
West China M. Con.,	"	"	"
" P. O. Phoebus.	"	"	"

By order and in behalf of the Board of Bishops.  
EDWARD G. ANDREWS, Secretary.  
Toledo, Ohio, Nov. 5, 1895.

THE ALPHA CHAPTER will meet next Monday, Nov. 14, at Room 20, Crawford House, Boston. Luncheon (European plan) at 12.30 p.m. Address at 1.15 by Prof. Henry C. Sheldop. Subject, "The Method of Revelation."

A CALL FROM MONTANA - WANTED. - Three young men to open new work in this state. Salary uncertain. Those moved by the Holy Spirit write J. W. BENNETT, P. E., Bozeman, Montana.

ITINERANTS' INSTITUTE OF THE EAST MAINE CONFERENCE, at Grace Church, Bangor, Dec. 3-5. Tuesday, 7 p.m., service of song; 7.30, address on Bible study, by Rev. C. H. J. Ropes, D. D. Wednesday, 1.30, devotional; 9 to 1.30, examination of classes; 3 p.m., devotional service; 2.30 to 4, examination of classes; address by Rev. L. L. Vaine, D. D. 7 p.m., service of song; address by Rev. John S. Sewall, D. D. Thursday, 8.30 a.m., devotional; 9 to 11.30, examination of classes; 3 p.m., devotion; 2.30 to 4, examination of classes; address on Bible study by Rev. J. M. Frost, of Bangor. 7 p.m., service of song; 7.30, service to be announced. Closing words by members of the Institute.

NOTE. - Will the examiners and students please let the pastors at Bangor know, at once, on what train they will reach the city? This is important.

H. E. FOSS, Pres.  
C. W. BRADLEY, Sec'y.

**Stylish Jackets, Capes and Furs**  
Ladies desiring a just equivalent for their money, and Outside Garments of the very latest style and finish, should call at  
**Springer Brothers,**  
and examine their New Jackets. Handsome, Genteel and as satisfactory in price as can be found in Boston. Central Location. Well lighted salesrooms and courteous attendants.  
500 Washington St., corner Bedford St., Boston.



## FLEMISH OAK.

If you care for artistic furniture, why not get the best? The finest creations today in the swell shops in New York and London are built in Flemish Oak if for dining room use.

We are the only furniture house in this city showing a large line of Flemish Oak dining cabinet work at low prices. Our prices for it are not more than sixty per cent. of the prices charged in New York.

The dark greenish-black ground makes a superb relief for metal trimmings. The ornamentation is greatly assisted by a large range of reproductions of old hinges, locks and fittings in wrought iron, copper and brass.

Flemish Oak Furniture is just what is needed in rooms which have been painted in the late English art stains, or upholstered in "Morris" or "Liberty" fabrics.

## PAINE FURNITURE CO.

48 CANAL ST. - BOSTON.

## Personals.

[See also page 9.]

- Rev. S. T. Westhafer, of Wesley Church, Bath, has been transferred from the Maine Conference to the Holston Conference, and stationed at the First Church, Chattanooga.

- Rev. Robert Campbell Winstenberg and Miss Leo Dante Taylor were united in marriage, Oct. 24, at San Diego, California.

- Rev. and Mrs. C. I. Mills, formerly of the East Maine Conference, will receive the tender and prayerful sympathy of their many friends in the East in the affliction which has come to them in the death of their son, Charles B., which occurred at their home in Raton, New Mexico, Nov. 4, resulting from an injury to the brain received in being thrown the day before from a carriage. He was born at Rockport, Me., June 20, 1855, and was a very lovable and promising youth.

- Rev. Geo. F. Millward, of Sanford, Maine, writes under date of Nov. 11: "Rev. Alvah Cook, a superannuated member of the Maine Conference, after a lingering illness of two years or more, quietly passed away yesterday to his crown of rejoicing and eternal reward. The cause of death was apoplexy. He finished his course in his 70th year, and leaves a faithful wife to mourn her loss. A fitting obituary will follow."

## Literary Announcement.

The Princess Louise and the Marquis of Lorne have collaborated in writing an article on household industries for *The Youth's Companion*. It will be published early in 1896.

## C.A.W. GOSBY &amp; SON.

## Very Attractive Bargains!

## WATCH DEPARTMENT.

Ladies 14 Karat GOLD WATCHES,  
\$18.00 to \$35.00.

Ladies Gold Filled Watches,  
\$10.00 to \$15.00.

## Full Guarantee.

474 Washington Street.

Zion's Watchman cut the following from the envelope of a letter received at its office: "Long enough has the church stood at the back door of the saloon picking up drunkards. It is time to go around and with bar vote bar up the front door!"

## MONEY FOR EVERY ONE!

I can't understand why people complain of hard times, when a woman or man can make from \$5 to \$10 a day easily. All have heard of the wonderful success of the Climax Dish Washer; yet we are apt to think we can't make money selling it; but any one can make money, because every family wants one. I made \$475.36 in the last three months, after paying all expenses, and attended to my regular business besides. You don't have to canvass; as soon as people know you have it for sale, they send for a Dish Washer. Address the Climax Mfg. Co., Columbus, Ohio, for particulars. Send for sample Dish Washer and go to work at once and you will very soon have a full pocketbook and a light heart. Remember the Climax Mfg. Co. do not ask you for any pay until you have a Dish Washer sold.

## The Literature of Theology - A New and Important Work by Bishop Hurst.

WE have just issued Bishop Hurst's new work, "The Literature of Theology." It is a classified bibliography of theological and general religious literature, and has been long in preparation. In 1882 his "Bibliotheca Theologica" appeared. That work was never stereotyped, and is now out of print. It was the first work in English to give a scientific classification of theological and religious literature, according to the departments. With that work as a suggestion rather than as a basis, the author has developed the same ideas in this now complete and most exhaustive volume.

It is an octavo of about 750 pages, in the best style. It is supplied with two copious indexes. As a guide for the selection of the best books in theology and general religious literature, it should go into the library of every minister, of every Sunday-school teacher, of every Epworth League worker, and indeed into every Christian home. It comes down to date, and even gives the prices at which all desirable books on every given topic can be bought. This work as a whole is the result of great labor, and is one of the most important contributions to our Christian literature that has appeared for many years.  
HUNT & RATON.

## Something New.

A calendar for 1896 has been issued by the Woman's Foreign Missionary Society. It is unique and attractive. On each of the twelve pages is a half-tone picture of a native girl. The calendar will be pretty and useful as a Christmas or New Year's gift. Price, 25 cents. Societies or Bands, 30 cents. Orders sent to district secretary or committee on literary supplies, Room 8, 1026 Arch St., Philadelphia.

One of our subscribers, answering an inquiry about the Larkin Soap Mfg. Co., writes as follows: "We have had five Combination Boxes; each contained every article advertised, and of very superior quality. Every one who has seen the reclining chair, the last premium we obtained, pronounces it worth all that we paid for both Soap and Chair."

You cannot be well unless your blood is pure. Therefore, purify your blood with the best blood purifier, Hood's Sarsaparilla.

## WANTED.

A young lady of experience would like a position as stenographer. Address,  
26 Rogers St., Dover, N. H.

## THE CHRISTIAN INDUSTRIAL LEAGUE.

An organization for men inside the church, with religious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.



BREAKFAST-SUPPER.

**EPPS'S**

GRATEFUL-COMFORTING.

**COCOA**

BOILING WATER OR MILK.



## OUR BOOK TABLE.

(Continued from Page 14.)

people and streets and buildings of that venerable capital with which the author has been so familiar. The illustrations of Mr. Weeks bring everything to the eye. The volume is beautifully bound, and is a suitable holiday gift.

**Cruising among the Caribbees: Summer Days in Winter Months.** By Charles Augustus Stoddard. New York: Charles Scribner's Sons. Price, \$1.50.

The author is an adept in travel. He knows where to go and what to see when he gets there. Though near by, the Caribbees are out of the way of ordinary travel, so that we know little of them. Our tourist is an admirable cicerone, taking us at once to the things worth knowing and describing them with ease and accuracy. The volume is enriched by sixteen illustrations, affording views of the life and scenery of the islands, and aiding the reader to understand the characteristics of the people and their sea-girt homes.

**The Spiritual Life.** By George C. Needham. Philadelphia: American Baptist Publication Society. Price, \$1.

The author is a successful Christian worker, who gave these fourteen Bible lectures at the Northfield and Niagara Conferences. He studies the Bible with sympathy and insight. Beneath the letter he discerns the inner life, created and sustained by the Spirit, and constituting real Christianity. The spiritual life, on which he dwells, is found in various passages of Scripture which he opens and expounds with felicity and clearness.

**The Bachelor's Christmas; and Other Stories.** By Robert Grant. Illustrations by Wiles, C. D. Gibson, A. R. Wessell and C. Carleton. New York: Charles Scribner's Sons. Price, \$1.50.

This book contains six short stories by a Boston lawyer who has for some time been rising in favor with the reading public. Of these six stories, the longest one, "The Bachelor's Christmas," gives title to the volume. The other five are: "An Eye for an Eye," "In Fly Time," "Richard and Robin," "The Matrimonial Tontine Benefit Association," and "By Hook or Crook."

**Hero Tales from American History.** By Henry Cabot Lodge and Theodore Roosevelt. New York: The Century Co. Price, \$1.50.

The heroic elements abound in American history. They are found not alone in high places; there are scores of comparatively obscure heroes whose records are very worthy of commemoration and honor. In this handsome volume the authors have included twenty-six stories of greater and lesser heroes, beginning with Washington and closing with Lincoln. In the intervening list are the names of Boone, George Rogers Clark, Morris, Jackson, John Quincy Adams, Parkman, Shaw, Russell and Farragut. The stories include the actions in which these several men were engaged. This volume of sketches makes an admirable introduction to the study of American history.

**Chilhowee Boys in War Time.** By Sarah E. Morrison. Illustrated by Frank E. Merrill. New York: Thomas Y. Crowell & Co. Price, \$1.50.

The Chilhowee Valley, near the Little Tennessee, south of Knoxville, and a tract of great fertility and beauty, was early coveted by the men east of the mountains. The story of settlement by the pioneers, told by the author in a former volume, possesses rare interest, as does also this later book, detailing the doings of the boys during the war of 1812. It is a story of the development of the Southwest.

**The Story Hour Series.** By Alice Hamilton Rich. Six volumes in a box. Boston: Congregational Sunday School and Publishing Society. Price, \$1.50.

A charming series for small children. Each little volume of 32 pages contains a single story, beautifully written, printed with good type, and bound in substantial and attractive form.

**The Ocala Boy: A Story of Florida Town and Forest.** By Maurice Thompson. Illustrated by E. W. Kemble and from photographs. Boston: Lothrop Publishing Company. Price, \$1.

The author of this little volume is a literary artist; whatever literary material comes into his hands is molded into forms of propriety and beauty. "The Ocala Boy" is a unique and interesting creation.

**The Unlearned Girl: A Story of School Life.** By Elizabeth Knight Tompkins. New York: G. P. Putnam's Sons. Price, \$1.50.

Most of the heroines of stories are the bright girls who excel anything we have ever witnessed. There is usually excess of brilliance as well as of beauty. If they happen to enter school they take all the prizes as by a kind of magic. The beauty of this story is that it goes back to nature, and takes up for the advantage of other scholars the unlearned girl, who certainly needs the advantage of good instruction above any other. It is a tale to encourage and inspire.

**Hugh Pennock.** By Helen R. Williams. Philadelphia: American Sunday School Union.

Hugh, the hero of this story, is a striking figure in our average humanity, not without faults, which brought him into bad relations and made him acquainted even with the inside of the prison. The interest of this story is found in the efforts to lift him from the lower planes of life by means of the Sunday-school and individual effort.

**What I Told Dorcas: A Story for Mission Workers.** By Mary E. Ireland. New York: E. P. Dutton & Co.

This excellent book "was suggested by seeing, in many years' association with missionary societies of different denominations, the need of a book for reading aloud at their meetings—a lively, suggestive, continued story, yet so constructed as to be read satisfactorily in monthly installments." In the preparation of

this work the author admirably accomplished her purpose. The book is non-sectarian, and will admirably serve the mission-workers in any of our churches.

**Snow Shoes and Sledges.** By Kirk Munroe. New York: Harper & Brothers. Price, \$1.

The lads who had a taste of "The Fur Seal's Tooth," will hasten to read its sequel in "Snow Shoes and Sledges." The author here opens where he left off in the former work. The book is attractive as a story and as a picture of strange life in Alaska. For boys it is one of the most interesting that has been published.

**Electricity for Everybody: Its Nature and Uses Explained.** By Philip Atkinson, A. M., Ph. D. New York: The Century Company, Price, \$1.50.

Although electricity has become our friend and servant, giving us light, heat, power, and the means of locomotion and distant communication with our fellows, few comparatively are familiar with its nature and laws. The author's design in this little book is to communicate to the general public what is known by scientific investigators about this mysterious agent or power of nature. The information here conveyed has scientific accuracy, while given in language simple and open to any mind of ordinary intelligence. Few technical terms are employed, and those few are explained. It is a book of information for the people.

**Barbara Heck: A Tale of Early Methodism.** By W. H. Withrow. Cincinnati: Cranston & Curtis. Price, 50 cents.

This beautifully written and attractive story of early American Methodism was published in the *Canadian Methodist Magazine* in 1890, and is here reproduced from that periodical. The story was in the meantime pirated by a London publisher and issued, with many changes, under his own name. In this reprint the author rescues his own and sends it forth in an attractive form. For our young people, who wish to learn the beginnings of Methodism, there can be nothing better than this volume.

**Dissertations on Subjects Connected with the Incarnation.** By Charles Gore, M. A. New York: Charles Scribner's Sons. Price, \$2.50.

In this able volume Canon Gore discusses some old, intricate and insoluble questions connected with the incarnation of our Lord. The first one is the virgin birth of Jesus. He then studies with great care "the consciousness of our Lord in His mortal life." He concludes with a learned consideration of transubstantiation, whose background is found to be Nilism. The careful theological student will not fail to consult the Canon's learned dissertations.

**The Boy of the First Empire.** By Elbridge S. Brooks. New York: The Century Co.

Within the past few years there has been a Bonaparte revival. In this re-awakening of interest in a great historical character it seemed desirable that the children should have some share; and it was a happy thought of our author to place a bright and generous lad beside the great Emperor. The real hero of the story is not Napoleon, but the noble lad, Philip Desnouettes. Mr. Brooks succeeds in introducing many incidents of the Napoleonic wars and pictures of the glitter and pomp of the imperial court. The young will find in the story both delight and instruction.

**The Impostor: A Football and College Romance.** With Other Stories for Young People. By Charles Remington Talbot. Illustrated by Hiram J. Barnes. Boston: Lothrop Publishing Company. Price, \$1.50.

The author, who died a couple of years ago, was a young man of great promise, who had turned his hand to literature and wrote for the periodicals sketches and stories which had not a little merit. Three of his best stories have been gathered into this volume. The leading one, giving title to the book, is much the longest. It is a reminiscence of college life in a pleasing form.

**The Brownies through the Union.** By Palmer Cox. New York: The Century Company. Price, \$1.50.

To the little people in all the land the Brownies, with their pranks and merry-making, have been a source of untold pleasure. This year they start on their travels through the various States of the Union. They descend the Pennsylvania coal mines, mount the Capitol at Washington, pass wild cattle in Texas, harvest oranges in Florida, ascend the Washington elm at Cambridge, and the summit of the White Hills in New Hampshire. They are up to every trick and are prepared to tell some huge stories in rhyme.

## Magazines.

The *Century* for November is the twenty-fifth anniversary number, beginning the twenty-sixth year of its existence. The magazine has run through what we may call the danger period—for most magazines die of some epidemic in their infancy. The one able to continue through a quarter of a century with constitutional vigor may be considered as past the period of peril. The *Century*, which began in 1870 as *Scribner's Monthly*, has had no ill turn, but ran even through the hard times of 1873 with astonishing vigor. It has been one of the great powers in our American literature, known in all parts of the country and in Europe. The pronounced Americanism of the *Century* has been a valued feature. The design of the publishers has been not only to treat American matters, but to lead American thought and taste. The editor has given special attention to subjects connected with the splendor, resources and great men of our country. From the first much use has been made of illustration. The aim has been not simply to furnish attractive

pictures, but to provide those which would be an expression of the best art. But it is not intended that the magazine should live on the excellences of the past; the management intend greater things for the future and furnish a guarantee in the November number.

The *Arena* for November is a strong number of a magazine which travels in the forefront of all social and economic movements of our time. In this issue the editor, B. O. Flower, leads in an article of rare interest on "Strolls Beyond the Walls of Chester." It has six full-page illustrations and covers the homes of Gladstone and the Duke of Westminster. Another is Senator Morgan's "Why the South Wants Free Silver." Helen H. Gardener's "Battle for Sound Morality" is a part of her effort to raise the "age of consent." Prof. G. D. Herron has an excellent contribution on "The Sociality of Jesus' Religion." Ex-Gov. James M. Ashley contributes a prophetic article on "The Impending Political Advance." (Arena Publishing Company: Boston.)

The *Atlantic Monthly* for November gives Gilbert Parker's "Seats of the Mighty" the lead. Lafcadio Hearn, in "After the War," deals with the situation in Japan. George Birbeck Hill contributes a fifth paper on "A Talk Over Autographs." R. S. Peabody, in an article on "An Architect's Vacation," describes the renaissance brought in by the overthrow of the temporal power of the Pope and the political unification of Italy. Walter Mitchell, in "The Future of Naval Warfare," recounts the great changes which have come to the navies of the world. Woodrow Wilson gives one of his political papers on "A Literary Politician." It is really a biographical paper on that remarkable writer, Walter Bagehot. Besides the serials, there are several short stories. (Houghton, Mifflin & Company: Boston.)

Harper's for November has for a frontispiece "St. Cecelia," from a design by F. S. Church for the Grand Rapids Saint Cecelia Society. It is engraved by Frank French. Brandt Matthews contributes the leading article under the title, "Men and Women and Horses." Then follow Poultney Bigelow's continuation of "The German Struggle for Liberty;" Owen Wister's story of "A Pilgrim on the Gila;" and William D. Howells' "Literary Boston Thirty Years Ago." Louis De Conte continues "Personal Recollections of Joan of Arc," and Thomas Hardy concludes his "Hearts Insurgent." Edwin Lord Weeks has a finely illustrated article entitled, "Recent Impressions of Anglo-Indian Life." Harriet Prescott Spofford furnishes a lively story, "A Thanksgiving Breakfast," while Richard Harding Davis tells us of something "Out of the World at Corinto." The number is a good one in both variety and excellence of illustration and letter-press. (Harper & Brothers: New York.)

The *A. M. E. Church Review* for October contains ten articles of interest and value. For a frontispiece it has an engraved likeness of Hon. John S. Durham. P. J. Smith, Jr., gives "The Genius of American Citizenship." I. D. Barnett enlarges on the evils of "Emigration." J. E. Carter pleads the advantages of "Higher Education" to the Negro. "The Requirements of the Ministry of Today," "The Ancient Glory of the Hamitic Race," and "Henry Wadsworth Longfellow," are among the other titles. (African M. E. Church Publishing House: Philadelphia.)

Frank Leslie for November has a full and fresh table of contents. "The New England Thanksgiving Dinner," by Warren R. Davis, is a beautifully colored frontispiece. The leading article on the Atlanta Fair is by Walter G. Cooper. James L. Ford contributes an article on "Our Exotic Nobility." Lurana W. Sheldon tells of "Ezekiel Waterbury's Wooling." Lillian Whiting gives in humorous verse "A Boston Thanksgiving." One of the longer and more interesting articles is Frederique Seeger's "The Scopic Panorama of New York State." (Frank Leslie's Publishing House: New York.)

## A Good Almanac

is one of the best books to have in the house for reference.

## The Sunlight Almanac

for 1896 contains 490 pages, bound in crimson leatherette and stamped in gold (worth 50c.)

## Given Free

to users of Sunlight Soap

## How to obtain them.

Commencing Nov. 1895, and until all are given out, purchasers of Sunlight Soap will receive one FREE from their grocer.

## Contents.

A Complete Almanac, Tables, Directions for Home Management, Language of Flowers, Gardening, Games and Amusements, Dress-making and Fashions, Recipes, Dreams and their significance (page 380).

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## What

You want of a medicine is that it shall do you good—purify and enrich your blood, throw off that tired feeling, and give you health, strength, courage and ambition.

## Hood's

Sarsaparilla is the only true blood purifier prominently in the public eye today, and it meets these requirements perfectly. This is proved by the testimony of thousands of people. Hood's

## Sarsaparilla

Builds up the nerves by feeding them on pure blood, creates an appetite by toning the digestive organs, overcomes that Tired Feeling by giving vitality to the blood, and gives sweet refreshing sleep. You may realize that Hood's Sarsaparilla

## Does

this by giving it a fair trial. Insist upon Hood's and only Hood's. \$1; six for \$5.

Hood's Pills act harmoniously with Hood's Sarsaparilla. See.

## Citicura WORKS Wonders

In curing torturing, disfiguring, humiliating humours of the Skin, Scalp, and Blood when all else fails.

Sold throughout the world. British Depot: F. Newbery & Sons, 1, King Edward-st., London. Forth & Dewar and Chem. Corp., Sole Props., Boston, U. S. A.

## PINEOLA COUGH BALSAM

is excellent for all throat inflammations and for asthma. Consumptives will invariably derive benefit from its use, as it quickly abates the cough, renders expectoration easy, assisting nature in restoring wasted tissues. There is a large percentage of those who suppose their cases to be consumption who are only suffering from a chronic cold or deep seated cough, often aggravated by catarrh. For catarrh use Ely's Cream Balm. Both remedies are pleasant to use. Cream Balm, 25 cts. per bottle; Pineola Balsam, 50c. at Druggists. In quantities of \$2.50 will deliver on receipt of amount. ELY BROTHERS, 56 Warren Street, New York.

## BELLS

all kinds, big and little—for Church and School, in Par, Factory and Farm. AMERICAN BELL FOUNDRY CO., NORTHVILLE, MICH.

IMPROVED Cathedral Tubular Bells, CHIMES AND PEALS (Harrington and other Patents.) U. S. TUBULAR BELL CO., SOLE MFRS., METHUEN, MASS.

THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES AND PEALS PUREST BRASS METAL. (Copper and Tin.) Send for Price and Catalogue. McSHANE BELL FOUNDRY, KATIMAHORE, MD.

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Buckeye Bell Foundry E. W. Vandusen Co., Cincinnati, Ohio. Send for Price and Catalogue. Purest Best Copper and Tin Church Bells & Chimes. Highest Award at World's Fair. Gold Medal at Mid-Winter Exp'n. Price, terms, etc., supplied free.

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AARON R. GAY & CO., Stationers and Bank Book Manufacturers. ACCOUNT BOOKS Of any desired pattern made to order. 122 State St., Boston, Mass.



## Obituaries.

**Marsh.**—Frank Marsh was born in Portsmouth, N. H., Dec. 23, 1851, and died very suddenly in Gilmanton, N. H., Sept. 26, 1895.

He was converted at the early age of sixteen, but did not join the church until about four years ago, when he became a member of the Baptist Church in Laconia, N. H.

He married Mrs. Annie P. Durgin, and united with the M. E. Church by letter. His married life was brief but very happy, and the future was very hopeful; but he died suddenly, without a moment's warning.

Mr. Marsh was left an orphan early in life, his father dying when he was six years of age and his mother when he was fifteen. He made a home with relatives and others until he became experienced in the affairs of life, then went from place to place as he found opportunities for work. By his early conversion he was kept from going astray as many do who are left without parental guardianship. He was known to the writer as a faithful Christian, ever ready with his testimony whenever it was a proper time to confess Christ. He led in all respects an exemplary life, and was respected by all who knew him. In his death his wife is left for the second time at an early age in life to battle alone under trying circumstances.

The funeral was attended by the writer in the presence of numerous friends and relatives, and his remains were carried to the cemetery to rest until the resurrection morning, when that which was sown a mortal body will be raised to immortality. H. B. RUSSELL.

**Weymouth.**—Mrs. Mary J. Weymouth passed to her reward from her home in North Vassalboro, Me., Sept. 27, 1895. She was the daughter of Dr. P. P. Spratt, and was born in Levant, Me., July 20, 1850.

In 1867 she was married to Dr. Lewis B. Weymouth, to whom she was a true helpmate to the day of her death.

A complication of diseases commencing with bilious fever resulted in death, after a very painful illness of three weeks.

For many years Mrs. Weymouth had been religiously inclined, and some five years ago she made a public profession of her faith in Christ and soon united with the M. E. Church, of which she has been a loyal and deeply spiritual member ever since.

Two years ago last May Dr. and Mrs. Weymouth suffered a severe blow in the death of their only living child, a daughter twenty years of age; but with a strong faith in the resurrection they have borne their sorrow.

Mrs. Weymouth's works of love and helpfulness have endeared her to all her neighbors, who will sadly miss her cheerful face and helpful hands and words. WM. C. BAKER.

**Tucker.**—Fifield Tucker, son of Amos and Betsey Tucker, was born in North Danville, N. H., Feb. 27, 1822, and died at his home in the same town, May 31, 1895, being a little more than 73 years of age.

Mr. Tucker was one of the old-time Methodists, knowing in whom he believed and speaking the truth which made him free with meekness and fear, though positive as to the great work which God wrought in his soul when He gave him light for darkness, beauty for ashes, and the oil of joy for mourning. He was converted in early life under the labors of Rev. Mr. Hartwell, in Bridgewater, N. H., where he was then living, and has served Christ and the church of his choice all the years since with fidelity and intelligence. While in Penacook, N. H., where he lived a part of his life, he acted as superintendent of the Sunday-school and also as class-leader, in which latter capacity he has also served the church at Kingston, of which he was an official member at his death. He was a long-time subscriber to Zion's Herald, having taken the paper for thirty-five years or more.

Mr. Tucker was twice married. His first wife was Elizabeth Sawyer, of his native town. Of their two children, one died in infancy; the other, Freeman A., is a resident farmer of Penacook, N. H. His second marriage was to Mrs. Mary A. Cass, of Bridgewater, N. H. Their son died in 1882, at the age of twenty-eight years. Besides the widow and the son already mentioned, he leaves a step-daughter (Mrs. Dow), a step-son (Mr. Rufus Cass, of New Bedford, Mass.), and a brother, Mr. Warren Mason Tucker, of Boston.

Mr. Tucker's remains lie in the town of his nativity, while his sweet and loving spirit has gone to be with the Christ he loved and served so well. F. A. T.

**Gross.**—Aug. 2, 1895, Mrs. Lucy R. Gross, aged 60 years, died at her home in Swan's Island, Me., amidst the tears and sorrow of her children and friends.

She had been ill for a long time, and was improving, when she one day began to fail rapidly and passed away. She had given her heart to God long ago and found peace in believing in Him, and at the time of her death the hope of the future was bright. The words of all who knew her are in praise of her constant Christian character and her loyalty to Christ and His church. She rendered loving service to those who were in need; she tenderly cared for her children; and now that her voice is no more, her influence is hallowed. Four daughters (two of whom are members of the Swan's Island Church, the others elsewhere) and two sons remain to mourn the loss of a mother; but their loss is her gain.

The funeral services occurred, Aug. 4, in the Methodist Episcopal Church, her pastor officiating. C. F. B.

**Stinson.**—Sixty-five years ago Mrs. Hannah Stinson became a Christian and later joined the church militant. On Oct. 22, 1895, she passed from our midst to join the church triumphant, dying at the home of her daughter, Mrs. M. E. Gott, of Swan's Island, Me., at the age of 85 years.

She was the wife of Rev. Benj. F. Stinson, who joined the East Maine Conference in 1859 and continued in the ministry for twenty-eight years; and she thus knew much of the experience of the early itinerants. Full of energy during her life and to the last, she was energetic in her use of time and was restless if others made a wrong use of it. In the labor of her hands it would seem that she worked under the constant inspiration of those words, "Whatever thy hand findeth to do, do it with thy might." While she was true in her devotion to her Master, she suffered not good works to be undone, and they, as well as an example of that faith which makes the dead live, do follow her.

She leaves two daughters—Mrs. M. E. Gott, of Swan's Island, and Mrs. H. M. Whitney, of Malden, Mass.—to mourn their loss, besides

children of the third and fourth generations. The funeral services took place at the Methodist Episcopal Church in the afternoon of Oct. 24, conducted by Rev. C. F. Butterfield, the pastor, who preached from 2 Cor. 5: 1.

Mrs. Stinson's husband died at Southwest Harbor, Nov. 19, 1857, and was buried there, where he had settled as a superannuated. His remains will be removed to Swan's Island, and placed by the side of his wife. C. F. B.

**Bradford.**—Rev. Elisha B. Bradford was born in Salem, Conn., Sept. 22, 1811, and died in Hyde Park, Mass., Oct. 8, 1895, aged 84 years and 22 days.

He came of sturdy and noted stock, being the seventh generation, in direct descent, from Governor William Bradford of the Plymouth Colony; and as he was an only son, and leaves no son, that branch of the line is extinct as far as the name is concerned. He was converted in early life, and when he was about twenty-three years old he obeyed the Divine call and entered on the work of a Methodist itinerant on the old Mansfield Circuit in Connecticut. In 1835—a year later—he was enrolled as a probationer in the New England Conference; and continued in that body, and in the New England Southern Conference after the division, until the end of his life. He was made superannuated in 1870 and in 1878 he was superannuated. For forty-two consecutive years he received appointments without a break, and without a vacation of the modern and necessary type. He gave his youth and ripe manhood to the grandest service to which any man is ever called. The last nineteen years he and his wife have spent with Mrs. House in Hyde Park, and with Mrs. Burnham in Norwich, Conn., making their home at the former place. These daughters, with their husbands and children, have done all they could to brighten the closing days of these weary itinerants. The widow and two aged sisters, with the children and grandchildren, mourn his departure, while they rejoice in his victory.

He married Miss Thankful T. Faunce, of Pembroke, Mass., May 30, 1838, and they celebrated their golden wedding in 1888 amid the affectionate attentions of kindred and friends. He found her a helpmate indeed. In his cares and burdens she deeply sympathized, and in his victories she greatly rejoiced.

He was tall, straight as an arrow, very commanding in person, genial in spirit, courteous in intercourse, bold and tender and incisive in pulpit address, and always the true Christian gentleman. He is one of the last of a generation of Methodist preachers who, in the polemic age, did such good service by their sturdy blows against error. When age came, he lost none of his interest in the church of his choice and the universal church. For the Lord's work he offered his warmest love and his most earnest prayer. In all his charges, from first to last, he diligently toiled, sometimes with real heroism and great sacrifice, and in all he gathered some fruit, while in some places he rejoiced in large accessions.

The following is a list of the fields he tillied: 1834, Mansfield Circuit, Conn.; '35, Franklin Circuit; '36, East Abington; '37, West Duxbury; '38, Marshfield; '39-'40, Taunton; '41-'42, Sandwich; '43-'44, Wareham; '45, Newport; '46, Providence, Power St.; '47, Nantucket; '48-'49, Provincetown Centre; '50-'51, Quincy; '52, Sandwich; '53-'54, Fall River, First Church; '55-'56, New Bedford, Pleasant St.; '57-'58, Woonsocket; '59-'60, Providence, Broadway; '61, Norwich; '62-'63, Willimantic; '64, Hazardville; '65-'67, South Manchester; '68-'70, Uncasville; '71-'72, Colchester; '73, Portland; '74-'75, Versailles; '76-'77, superannuated; '78-'80, superannuated. He was a member of the General Conference in 1856.

The pastors who have served the Hyde Park church since he retired from active service will testify, as does the writer, that his uniform purpose was to help the pastor in his work. Whenever able, he was in his place in church, always an excellent listener, and ready in the prayer-room with supplication and testimony. He retained his place as Bible-class teacher as long as he could.

His departure was not sudden. During a portion of his illness he suffered much. Near the close, he said to an attendant: "Some day I shall shut my eyes and be at home." The prophecy is realized, and he "sees the King in His beauty." God help us to catch the falling mantle of our ascending Elijahs and Elishas, and prophesy clearly to our generation, for it will soon be our turn to step into the chariot, and be "forever with the Lord."

The funeral obsequies were attended at the Hyde Park church, and were under the direction of the pastor, Rev. F. T. Pomeroy. The following brethren participated in the service: Father J. B. Husted, Rev. Jesse Wagner, Rev. Dr. Frederick Woods, Rev. W. J. Heath, Rev. F. T. Pomeroy, and the writer. W. T. WORTH.

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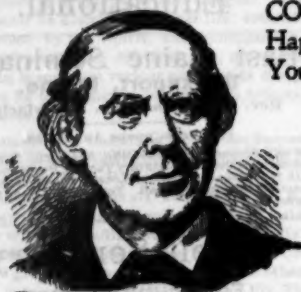
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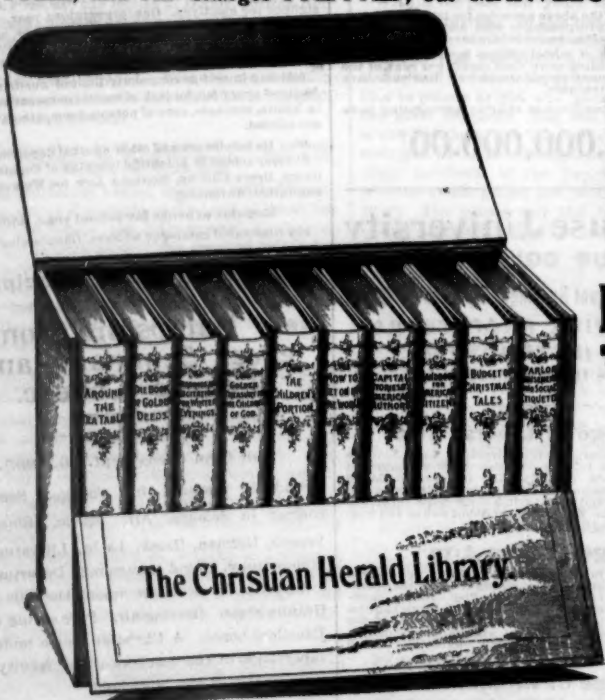


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